

Nº 129  
August 1986  
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A MAGAZINE  
FOR LESBIAN/GAY  
LIBERATION

# THE BODY *Politic*

HOW THE GOVERNMENT  
IS PLANNING  
TO MAKE YOU A CRIMINAL:

# Last Picture Show



GAY'S THE  
WORD  
CHARGES  
DROPPED  
*English Customs  
will change  
rules*

SUMMER  
FICTION  
*Byzantine Eyes  
by Bruce  
Carson*

SEX AND  
VIOLENCE  
AND  
CENSORS  
*Anna Marie  
Smith on  
the proposed  
law*

OUT  
ON THE JOB  
*Gay Workers in  
Edmonton*



"The liberation of homosexuals can only be the work of homosexuals themselves."  
• Kurt Hiller, 1921

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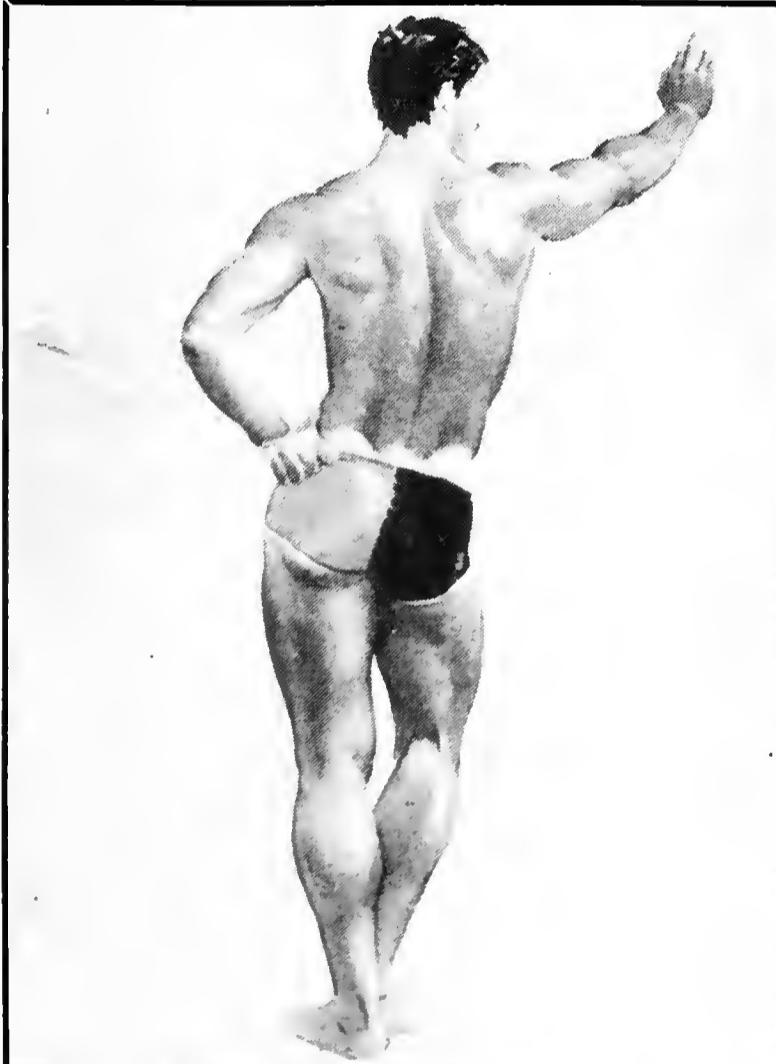
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# COMING HAS TO GO

The Body Politic's cross-country events listings will not appear this month. Reader response and sales figures told us that "Coming" would be better replaced by brief announcements in the Canadian News section. We hope readers will continue to let us know what's coming up in their area, so we can tell the rest of the country. Turn to page 13 to find out about Vancouver's Gay Pride celebration, the Atlantic gay conference and more....



## CHAPS

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IN THIS  
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Number 129  
August 1986

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**The cover:** Photo by Norman Hatton. Design by Robyn Lake and Ian King.

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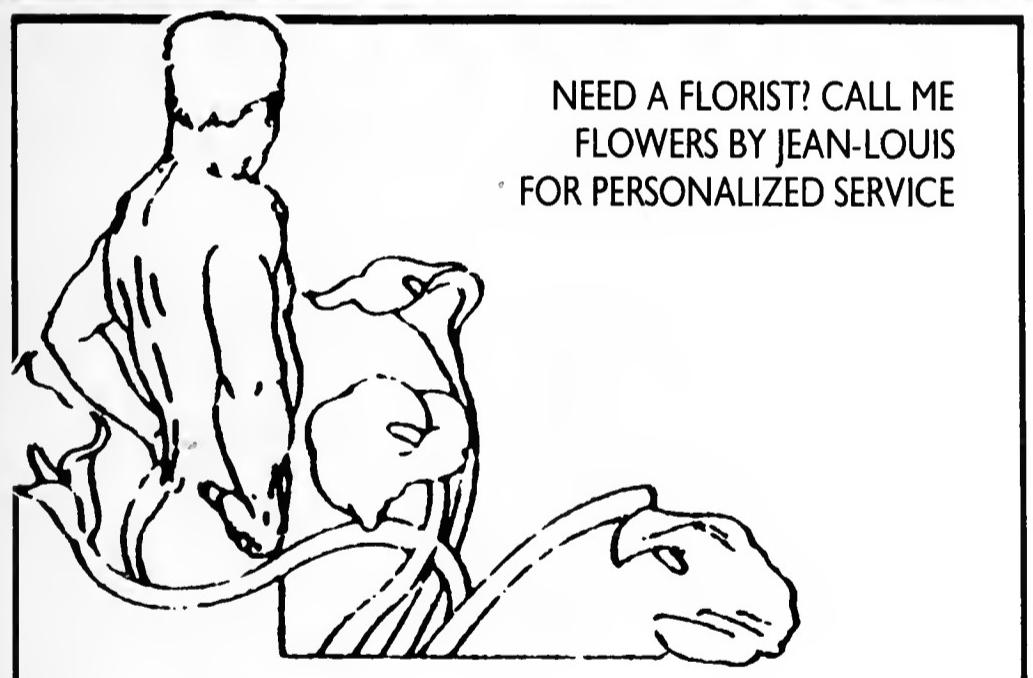
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## Nutty, absurd — and dangerous

If the Tory government in Ottawa has its way, George Orwell's sex police will be only a couple of years behind schedule in Canada.

In the middle of June, the federal government finally let us know what laws it's planning to enact in response to the concern it has helped generate about pornography and child sexual abuse.

So far, the anti-porn proposals have been almost universally assailed as anti-sex. Even some of the people who helped formulate them — including former Prime Minister Trudeau's advisor on women's issues, Maude Barlow, and the odd, misguided liberal seeking feminist brownie points by conceding that the horrors of porn might only be curbed by state censorship — have now said that the Tories have gone too far. Some of them even have the nerve to seem surprised at this perfectly unsurprising turn of events.

First, the good news. Bill C-113 — which revamps the sex abuse sections of the Criminal Code and the status of young people in the Canada Evidence Act — puts males and females on an equal footing under these laws, and acknowledges the competence of young people to testify about abuse they have suffered. It also holds out some promise of improvement in the status of young gay people: Bill C-113 repeals the gross indecency section of the Criminal Code (which currently sets the age of consent for same-sex activity at 21), and reduces the age of consent for buggery (anal sex) from 21 to 18. These measures would effectively set the age of consent at 14 for all sexual activity, with the exception of anal sex or sex between a person under 18 with an older partner who is in a position of trust or authority over him or her.

Bill C-113 still assumes that people under the age of 14 are incapable of consenting to sex, unless it is with someone no more than three years older than them. It also would make it a crime to "incite" children under the age of 14 to touch their own bodies for a sexual purpose, thus even prohibiting parents from letting their kids know it's all right to masturbate.

The real assault on adolescent sexuality is contained in Bill C-114, the proposed anti-pornography law. It would forbid the sale to anyone under 18 of books that even mention ejaculation (Section 159.6). It would also criminalize — as child sexual abuse — the production or possession of written arguments that adolescents have sexual feelings, needs and desires. This section, 162.1, not only denies a patent truth; it would make printing that truth illegal. It appears to have been derived from the Badgley Report's recommendation to close the "loophole" through which this magazine was acquitted of charges laid against it in 1978, after publication of the article "Men Loving Boys Loving Men." Clause 3 of this section retroactively criminalizes possession of photos of nude or partly nude people who are, or appear to be, under the age of 18. A lot of family photo albums are no doubt headed for the fireplace.

Dangerous (and nutty) as these proposals seem, they haven't yet caught the attention of many critics — perhaps because Bill C-114 offers even more absurd targets to its opponents. The bill includes in its definition of pornography the depiction of many specific acts, and ends off with the nebulous catch-all of "other sexual activity." It defines as "degrading pornography" anything that shows bondage, ejaculation, menstruation — or lactation. Breast-feeding advocates had better watch out.

In drafting this bill, the Tories have managed to disregard the diligent (if futile) attempts of some feminists to distinguish between "erotic" ("healthy" depictions of sex) and "pornography" (dangerous dirty pictures). That distinction has always been ambiguous — just as so much of sexuality itself is. Those who have naively assumed it's easy to tell "good" sex from "bad" sex are now dismayed that the government has lumped together "normal" sexuality with "perversity." Not that a lot of other people didn't see that one coming.

No doubt the Tories went as far as they did, sweeping all sexual depictions into potential illegality, to make sure they had a few bargaining chips to sacrifice to the opposition. Many people appalled by the breadth of the definition of pornography in Bill C-114 will be satisfied if they can rescue "normal" sex from the clutches of government censors (if they can ever agree on what "normal" sex is). They may, in the bargain, be willing to let the Tories have their way in other areas, especially those in which defenders of "normality" feel less comfortable. In the end, we could see the feds making a few concessions to reason — in exchange for the legal de-sexualization of adolescence, and the relegation of minority sexuality to the status of state-defined perversion. For some idea of how this might work in practice, we need only look as far as the current application of the Tories' recent Customs guidelines, which anticipate these Criminal Code "reforms," and which are indisputably anti-gay.

If you need any further confirmation of this hypothesis, consider that the organization the Tories are relying on to give credibility to their proposed anti-porn laws — the Interchurch Committee on Pornography — is headed by Hudson Hillsden, the man who is pressuring the Ontario government to drop the amendment to Bill 7 that would include "sexual orientation" in the anti-discrimination provisions of the Ontario Human Rights Code.

Now is the time to let your MP, and the editors and readers of your local newspaper, know what you think of the government's proposals. Anti-censorship and pro-sex forces (where are the sexologists and sex therapists in this debate?) need to join together locally, regionally and nationally in anticipation of the Justice Committee hearings on these bills, likely scheduled for the fall. And they need to analyze and criticize *all* the repressive aspects of these proposed laws, not just the most obvious absurdities.

Chris Bearchell, for the collective •

## LETTERS

### CARBON COPY

#### **Gay men inside**

I was thrilled to see a letter from Kingston in the June issue. Given the repressive and discriminatory nature of the Correctional Services, it is unlikely that Frank Smith will get to see the printed version of his piece. Inmates are not allowed to receive *The Body Politic*. Despite assurances from the Boss, Perrin Beatty, Solicitor General, that Correctional Services is educating both inmates and staff about AIDS, inmates — whether gay or straight — are denied information on safe sex. The rationale being that homosexuality does not exist in the institutions and it is against regulations. Condoms are potential contraband in the parlance of prison officials. Even their medical staff is homophobic and misinformed. One doctor high up in the hierarchy claimed, without citing any studies, that condoms rupture during anal intercourse. Smith's courage in writing his piece and getting it to you is an act of resistance. Some would call it porn, hot or not. It is undeniably a valuable document of the life of gay men inside.

In a recent visit to a John Howard Society (a prisoners' rights organization) inmate group inside a maximum security institution, the guys told me that about 20 percent of the inmate population identified themselves as gay and another 10 percent as bi. Incredulous, I asked if they meant those who engaged in same-sex activity. No, I was assured that percentage thought of themselves as being gay. Why so many? Tim McCaskell, employed by the Toronto Board of Education as a student worker in race relations, reports in an April 1986 brief submitted by the Coalition for Gay Rights in Ontario to the Ontario legislature: "Any needs that young lesbians or gay men experience because they are gay are not being met, except in a few alternative schools, because the school system is bending over backwards to say that they don't exist."

The scars of our oppression are laid down early. Some of us end up fighting under impossible odds. Those of us on the outside can't afford to forget those caught on the psych-wards, in the group homes and training schools and those in prison — or our liberation is hollow. Thanks Frank.

François Lachance  
Kingston

#### **Supporting Expo '86**

In reading "Coming" in the July issue of *TBP*, your readers may get the impression that I do not support Expo '86 in Vancouver.

The decision to change the "Expo '86" events listing to "Exploit '86" events listing was made by *TBP* in Toronto.

I personally support Expo '86 as a worthwhile endeavour of British Columbia's government.

Darren Lowe  
*TBP* Vancouver Correspondent

Gillian Rodgerson replies:

Labelling Expo "Exploit" was done here and not by Mr Lowe. I apologize for any embarrassment this may have caused him, but stand by my opinion of the fair as a whole.

*Editor, The Globe and Mail*

*Toronto*

How coy of June Callwood to write an entire article on Scott Symons ("Author sad that many have robbed themselves of inner life," May 21) in which she never once mentions a central reality of the man's life and art, namely, his homosexuality.

Such are undoubtedly the perks of his pedigree: moving in and out of the media closet at will, being praised (though neutered) by the CanLit establishment, coming home again as footloose pederast and garlanded native son. Meanwhile, gays who are not Stately Homos of Canada still wait at the back of the bus for legislated human rights protection against job dismissal, eviction, verbal abuse and physical violence.

Ms Callwood should at least have braved the subject of Mr Symons's sexuality and played down his post-coital Forest Hill philosophy. In this context, she should have a look at the poetry of E A Lacey (*Path of Snow*, 1974; *Later*, 1978), an ungarlanded gay Canadian who knows Latin America and North Africa at least as well as does Mr Symons. Among other things, Ted Lacey's poems celebrate the homoerotic with tenderness, humour and lyricism, while sparing us the kind of bloated moralizing that makes a reading of Symons's work such a stately pain in the ass.

*Name withheld by request  
Toronto*

•  
*David Letterman  
c/o NBC-TV, New York*

I have always thought of myself as one of your most faithful viewers and fans. Thanks to my VCR, I've probably seen all but about 10 of your shows in the four-and-a-third years you've been on the air. I think you have a hilarious show except for one thing — your apparent homophobia.

At the risk of sounding like a gay man who has no sense of humour and can't take a joke, I must honestly say that I feel hurt at some of the things you've been saying. I can take a little good-natured ribbing about it but your humour lately about gays hasn't been something I can laugh along with. I feel I'm being laughed *at*. The comments are more mean, snickering.

Surely you know that this society already has enough contempt for gay people *without* your encouragement, *without* you saying to your (mostly young) viewers, in effect, that it's still "in" to have contempt for those faggots.

My partner and I will still watch your show because it has given us some of the biggest laughs we've ever had, but I wanted to let you know that our enjoyment has been tinged with some bitterness lately. Those putdowns really take us aback. It's hard to describe the feeling. I guess it's like having a good friend whose company you cherish and who you think you have rapport with and one day you overhear them saying nasty things about you.

Best wishes for continued success,

*William Stosine  
Moline, Illinois*

*The Body Politic* welcomes your letters. Send them to us at: Letters, *TBP*, Box 7289, Stn A, Toronto ON M5W 1X9. Letters selected for publication may be edited for length.

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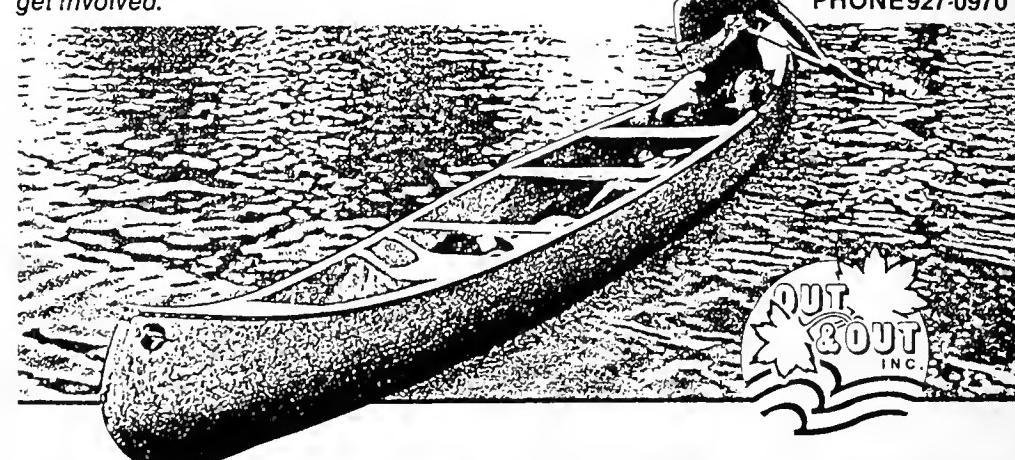
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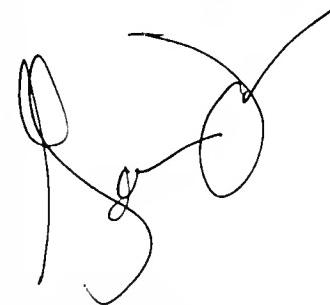
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*Proposed federal legislation on pornography is so bad, only the loonies support it. Unfortunately, the loonies are in power. Andrew Lesk reports.*

## Back in the gutter again

Federal justice minister John Crosbie introduced two controversial bills in the House of Commons June 10, Bill C-113 and Bill C-114. The former primarily addresses "child sexual abuse" and the latter focusses on definitions of what kinds of "pornography" would constitute indictable offences. The two bills which have prompted an outcry from representatives from the full political spectrum, are scheduled for committee hearings later this year, most likely in the fall.

Bringing a maximum ten-year sentence are:

- enticing or involving people under 18 in the production or distribution of "pornographic magazines or films, including videos;
- touching, directly or indirectly, with a part of the body or an object, any part of the body of a person under the age of 14 ("sexual interference");
- inviting a person under the age of 14 to initiate "sexual interference."

A maximum sentence of five years could be imposed on those in a position of trust or authority over people aged 14 to 18 who try to "exploit" them. The legal remedies relating to "child sexual abuse" do not allow consent as a defence.

Current law defines "men" as the perpetrators of prohibited sexual acts; this would be changed to "person." Most notable for gay men and lesbians is the repeal of the provision against gross indecency which would lower the age of consent for homosexual sex to 14 from 21. This change would also apparently legalize private JO clubs and orgies in which the participants do not engage in buggery.

Gross indecency is often used as a second charge for plea bargaining purposes in indecent act cases. The repeal of the gross indecency section of the Criminal Code may also affect police surveillance of public washrooms by video.

Also significant is the change of the age of consent for buggery: it would be 18 rather than 21. The act of buggery, however, would still be considered "public" and therefore illegal, if more than two people are present.

**Bill C-114 amends the Criminal Code, making it illegal to produce or circulate pornography, degrading pornography and pornography that shows physical harm, or possess material deemed to contain depictions of "child sexual abuse." The bill uses the following definitions:**

"Pornography" means any visual matter showing vaginal, anal or oral intercourse, ejaculation, sexually violent behaviour, bestiality, incest, necrophilia, masturbation or other sexual activity.

"Sexually violent behaviour" includes sexual assault and any behaviour shown for the apparent purpose of causing sexual gratification to or stimulation of the viewer in which phys-



Prostitution is also mentioned in the proposals. Forcing someone to work as a prostitute or being a customer of a juvenile prostitute are punishable offences, and mistaking the age of a young prostitute is not a defence.

Possession of "child pornography" would also be indictable. This includes, for example, the unsuccessfully prosecuted article "Men Loving Boys Loving Men" by Gerald Hannon which appeared in the Dec/Jan 1978 issue of *TBP* and appears today in the book *Flaunting It!*. People or organizations possessing this issue or book could be prosecuted.

These bills, aimed at visual matter, would exempt printed material unless it is about those

ical pain is inflicted on a person by another person or by the person himself.

"Degrading pornography" means any pornography that shows defecation, urination, ejaculation or expectoration by one person onto another, lactation, menstruation, penetration of a bodily orifice with an object, one person treating himself or another as an animal or object, an act of bondage or any act in which one person attempts to degrade himself or another.

"Pornography that shows physical harm" means any pornography that shows a person in the act of causing or attempting to cause actual or simulated permanent or extended impairment of the body of any person or of its functions.●

who are or appear to be under the age of 18. No laws are broken if the *accused* can prove that the "pornography" is of scientific, educational or artistic merit.

The Conservative government has derived some of the bills' proposals from the Fraser commission and the Badgley commission reports, although notable exceptions are evident. Ignored was the Fraser commission recommendation that erotic material contained in adult magazines would be exempt from prosecution because they are acceptable to Canadians. The Badgley commission's terms of reference were to pay "special attention to the issues of age and consent." The government's adoption of the commission's recommendation that abusing a person under 14 could be done by "sexual touching" implies that the government is not interested in consent, especially when it applies to youth.

In his efforts to satisfy the desires of feminists and right-wing forces, Crosbie seems to have touched too many bases. In the July edition of *Broadside*, a feminist review, an editorial stated: "...the interests of the two groups are not the same, and in trying to cut it both ways, the government has underestimated the sophistication of feminists, and we hope, the majority of Canadians." Obviously, the Conservative government has used feminist concerns as a figleaf. Party right-wingers, upset with Crosbie's liberal interpretations of the Charter of Rights — most notably the protection for lesbians and gays — could be the ones to blame for these harsh proposals.

Susan G Cole, a *Broadside* contributor, told *TBP* that she feels the proposed laws are "running in opposite directions" in addressing por-

nography with obscenity law. Cole said that lumping lactation and menstruation in with defecation reveals "anti-woman sentiments."

"It is crucial to see the political process," Cole said, referring to Crosbie's attempts to please the militant factions within his party. What should be done with the proposals as they are? "Throw them out," Cole says.

More criticism of extended state control of pornography came from a *Globe and Mail* editorial: "...the heart of the pornography bill — the Government's suppressive attitude toward depictions of sex between consenting adults — is a puritanical throwback that makes a mockery of the legislation. It should be tossed out." Louise Delude, newly elected president of the National Action Committee on the Status of Women, told reporters: "It seems that they have listened much too closely to the religious and fundamentalist groups that are against pornography ... because they think sex is dirty."

"It's obscene," she continued. "They are reaching too far in the hope of making political capital out of this very sexy issue."

Crosbie himself has trouble defending his proposals, most evidently when he appeared on the June 10 segment of the nationally televised CBC programme *The Journal*. When commentator Barbara Frum asked Crosbie why he added "or other sexual activity" to the definition of pornography, Crosbie replied: "Nothing is perfect."

After half-heartedly describing how the government wishes to stop "sadism and maso-

chism," he said: "There's no redeeming feature for this material.... You'll see why we have to take this approach." When Frum suggested to Crosbie that he was giving in to an "extreme lobby," Crosbie shamelessly offered a completely unfounded reply: "I don't go by lobbies or pressure or public opinion; it's unanimity."

Crosbie, doing his best to avoid a direct answer, finished with: "...these groups (referring to organized feminists) are on the frontiers and therefore they're never going to agree completely with anything the government suggests.... I think the reactions have been positive."

Later, in the same programme, Frum spoke with Rose Potvin, president of the Canadian Coalition Against Media Pornography. Potvin described the laws as being "almost a little more than we wanted," but said that "Three-quarters of what we have in the law is going to be very, very good." After revealing her misunderstanding of the parliamentary process — a bill, according to Potvin, goes through a fourth reading — Potvin said that she doesn't "have a problem picking out degrading material," although she told *The Toronto Star* on June 11 that she "has trouble finding the line between erotica and pornography."

Speaking later with *TBP*, Potvin said that she believes that she was misquoted by the *Star*; regardless, she said she found it hard to believe that "plain, sensible people like engaging in degrading sexual practices." She maintained that pornography of a degrading nature leads to restriction of freedoms, namely personal safety.

Potvin also felt that the phrase "or other sexual activity" should read "or other similar activity" so that the law would not be all-encompassing. While she stated on *The Journal* that 95 percent of porn is directed against women, she later withdrew this stating that she really would not quote a figure; it was used only as a rebuttal to her co-interviewee, author June Callwood.

Callwood, noted for her anti-censorship stands, simply said: "This is an example of the law gone crazy."

Callwood, who also raised the unanswered question of why Customs officers should be allowed to make a decision on what she herself was allowed to view, summed up her interview by telling Frum: "I'm rather glad this law is so awful. I think it says more for the issue that I have been struggling to explain for a long time: that you cannot catch a violence by... trying to censor depictions of women being hurt. It isn't going to end rape...."

Discussion of the implication of these bills will probably rest solely with a standing committee. According to Varda Burstyn, co-founder of Feminists Against Censorship, the committee stage is not a good forum for communicating views on the proposed legislation. She points to the Badgley commission report as an example of committee presentation without any real subsequent public discussion. Of the bills, Burstyn says they are "clearly anti-sex rather than anti-sexist" and that they "ignore feminist concerns."

The Canadian Committee Against Customs Censorship (CCACC) is trying to organize a cross-country response to the proposals.

"We hope to coordinate displays of material that have been banned or could be banned under these laws," CCACC spokesperson Christine Bearchell told *TBP*, pointing out that CCACC is concerned about alerting the public to the real

dangers of Crosbie's proposals.

All three federal parties favour Bill C-113 and, with a majority Conservative government at the helm, C-114, containing the definition of "pornography," could be passed virtually untouched. The important issue of how this legislation could affect consenting adults will probably not be addressed by the Conservatives when the expected cosmetic touches are added to the bills.

Andrew Lesk •

## Profs get offer in gay spouses dispute

Acadia University in Wolfville, NS has offered to pay half the cost of medical insurance for the lovers of two of its gay faculty members. However, Mat Hughes, a music professor, and Beert Verstraete, a classics professor, have not yet accepted the offer.

Hughes and Verstraete launched a grievance against Acadia earlier this year (*TBP* June 1986) after the Board of Governors refused to pay for medical benefits for the two men's lovers. The collective agreement between faculty and the university provides tuition and medical benefits for faculty spouses and bars discrimination because of sexual orientation. The university agreed to extend tuition benefits to the lovers of gay faculty last November. But Maritime Medical Care Inc, the company which provides Acadia's medical coverage, would not agree to cover partners of gays.

Acadia's Group Insurance Triannual Review Committee proposed a compromise, under which the university would pay for half the cost of individual coverage for the lovers and the two faculty members would pay the other half. That proposal has now been accepted by the university.

Verstraete says the proposal is discriminatory because it means gay faculty must pay extra to obtain the coverage that straight faculty members receive from the existing plan. "We're willing to accept this as an interim measure," he says, "but we eventually want coverage through the group plan."

Ken Popert •

## Ottawa axes homophobe

*Advocated bias, Saskatoon lawyer dropped as tribunal candidate*

Saskatchewan gays and lesbians can breathe a sigh of relief: Thomas Schuck has been removed from the federal Canadian Human Rights Tribunal. The Tribunal is a pool of appointees from among whom are chosen judges for individual rights cases under the Canadian Human Rights Act.

Earlier this year, Schuck publicly criticized the parliamentary Equality Rights Sub-Committee for recommending that gays be protected under the Act. He told the Saskatoon *Star-Phoenix*: "Society must discriminate because discrimination... shows society's disapproval of certain conduct." And he told *TBP*: "We wouldn't introduce legislation banning discrimination against murderers."

Although no reason was given for the removal of his name from the list of Tribunal members published annually in the *Canada Gazette*, it

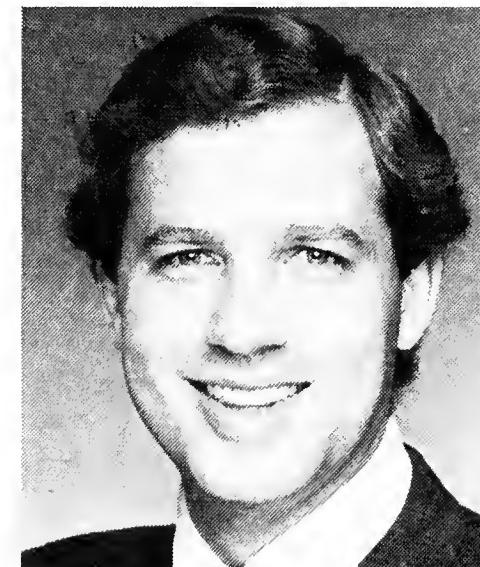
## Alberta MLAs greet gays

*Gay rights bill introduced in legislature for first time*

EDMONTON — "Mr Speaker, I have the great pleasure today, during this Week of Gay and Lesbian Awareness, to introduce to all members of this assembly members of several Edmonton constituencies who have worked to promote GALA Week. I ask on this unprecedented day that they rise from their seats in the visitors' gallery and receive a warm welcome from this Legislative Assembly."

Unprecedented indeed! The speaker was Rev William Roberts, the newly-elected NDP MLA for Edmonton Centre and he was addressing the new Alberta legislature during the welcome of special guests on June 26. Gay and lesbian Albertans are not accustomed to being treated amicably by their elected officials. The visitors could appreciate the irony of receiving public recognition and applause from a governing body whose members have usually dismissed our concerns or were never careful to hide their disdain.

The gay and lesbian delegation had really come to hear Roberts introduce a private member's bill that would amend Alberta's human rights act to include protections for homosex-



**'Unprecedented': MLA William Roberts**

uals. It was the first time such a bill has been put forward in Alberta.

The amendment was introduced, but, as with most private member's bills, it will likely not advance to a second reading or debate on the floor.

Just one hour of legislature time each week is allocated to private member's bills. Bills not brought up simply die on the order paper and must be reintroduced in the following session, whereupon the procedure is repeated.

While the fate of Roberts's bill is predictable, it is the gesture that is significant. It reinforces the sense that the political climate has been altered by the recent election (*TBP* July 1986) and that the conditions exist to allow the expression and consideration of a greater range of concerns.

Even so, some things do not change. A day after he introduced his bill, Roberts was confronted by a Conservative MLA from Red Deer who declared his actions, as an Anglican minister, an abomination. In Alberta, it seems, death, taxes and prairie bigots will always remain.

Jeff Winkelaar •

## Hookers win support from women's group

OTTAWA — Lesbian activism is alive and well, if somewhat underground, in the National Action Committee on the Status of Women (NAC). NAC's Annual General Meeting this year (May 30-June 2) marked the Canada-wide coalition's 14th anniversary.

This AGM also marked the second anniversary of the Lesbian Issues Committee.

The lesbian caucus's discussion of NAC's policies on lesbian rights was limited to producing a carefully worded question — and a rationale for why it should be among the eight questions raised with MPs during NAC's annual lobby on Parliament Hill. This past year NAC has experienced impressive growth, with the addition of 100 new member organizations. But few of those seemed to be lesbian groups.

At least one of those new members, the Canadian Organization for the Rights of Prostitutes (CORP), is forcing NAC to re-examine some of its traditional approaches to sexual politics.

Defending their emergency resolution, CORP members hammered home how vital it was that prostitutes achieve control over their working conditions in order to gain control over their own lives. Many delegates seemed reluctant to take prostitutes' word that pimping, procuring and bawdy-house laws were as much a part of their oppression as the soliciting law.

A lesbian member of CORP stood at the microphone and read out the text of the pimping law that criminalizes anyone who lives with or is habitually in the company of a prostitute. "Essentially it says that prostitutes can't have friends," she explained. "My lover is a prostitute so that law says I'm a pimp."

All three parts of the resolution — to work to repeal the soliciting law, to oppose all other legislation that seeks to control the lives of prostitutes, and to include prostitutes in the formulation of related NAC policy — were eventually adopted, with friendly amendments fine-tuning the wording.

Christine Bearchell •

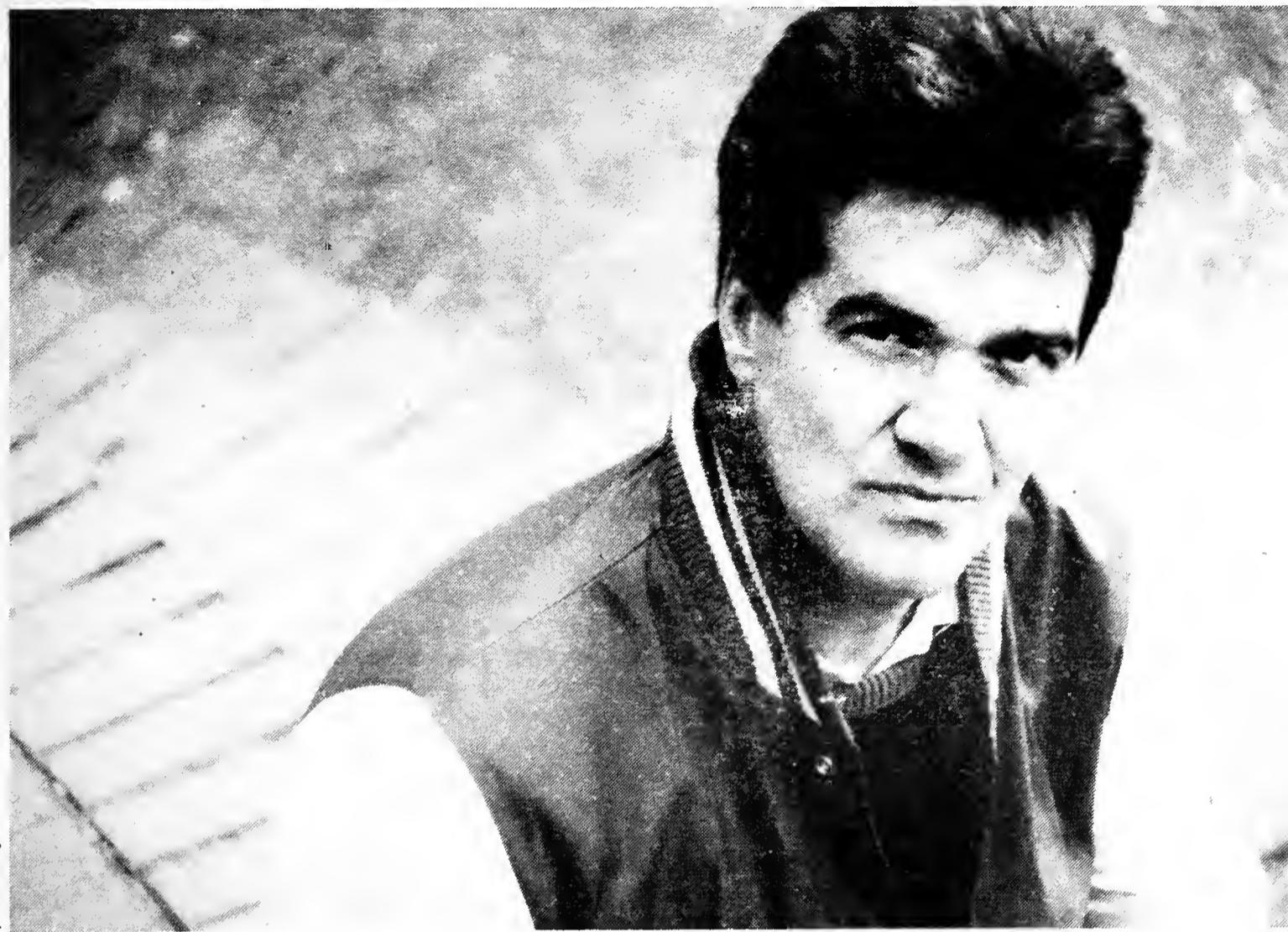


photo: Len Langlois

**Determined.** 'I'm fighting the case because gay people have been pushed around long enough,' says fired youth counsellor Rob Joyce.

## Fired man won't say 'uncle'

*BC won't compensate gay youth counsellor it ruined with false sex abuse accusation*

VANCOUVER — Two years ago youth counsellor Rob Joyce won an important victory: a gay man falsely accused of sexual misconduct, he succeeded in forcing the BC government to remove his name from a provincial child abuse register. That should have been the end of Joyce's fight for fair treatment, but it wasn't. Now Joyce faces mounting bills as he resolutely pursues his suit against the government for defamation and wrongful dismissal.

"A lot of people think the case has gone away and some other people think I've dropped it," says Joyce, referring to the lack of publicity during the last year. In fact, the recent low profile of the case was the result of Joyce's need to rebuild his life after being accused of sexual abuse and being dismissed from his job. "The last two years were an essential period to reconstruct my own life and get on with my own pursuits," he explains.

Joyce was funded in August 1980 by the BC Ministry of the Attorney General to work as a job placement officer. He was assigned to the Senator youth hostel for juvenile prostitutes, a project of the BC Ministry of Human Resources, in Vancouver. He was so effective in finding jobs for young men who wanted to get out of prostitution that he received a special commendation from human resources minister Grace McCarthy in January 1982. But then the roof fell in: a month later, members of the Senator management filed a report claiming that Joyce was guilty of sexual misconduct with one of his clients.

Joyce says some of the Senator management wanted to get rid of him because they learned that he had been asked by an official of the attorney general's ministry to document instances of sexual abuse and illegal drug use on the Senator

premises.

In the wake of the accusation, Joyce was fired, his name was placed on the child abuse register and McCarthy, in her capacity as a cabinet minister, repeated the accusation of sexual abuse on an open-line radio programme.

Joyce filed suit, alleging defamation and wrongful dismissal.

Three human resources ministry investigations were subsequently conducted without finding any evidence of wrong doing by Joyce. A report from the provincial ombudsman recommended the ministry apologize to Joyce for its actions.

More interesting, within a week of the sex abuse accusation, the supposed victim told a ministry worker that the man he had sex with might not have been Joyce at all.

Eighteen months later, the boy approached Joyce on the street and apologized. Joyce flagged down a passing police car and had a police officer witness a signed statement by the boy, which read, "Rob Joyce did not sexually represent himself in any way to me," and said that the case against Joyce was "based on rumours."

Despite the boy's statement, the provincial government still refused to strike Joyce's name from the child abuse register.

Finally, Joyce filed a petition in BC Supreme Court in November 1983, seeking to have his name removed from the child abuse register. He expected a lengthy court battle. To his surprise, the government backed down in March 1984 and agreed to remove his name from the register and to pay his legal costs. But it refused to pay Joyce his back wages and rehire him, leaving a cloud of suspicion hanging over the youth counsellor.

To clear his name once and for all and make

himself once again employable in youth counselling, Joyce pressed on with the lawsuits for defamation and wrongful dismissal, naming Grace McCarthy and other government officials, and the Ministry of the Attorney General.

"I've only worked for seven months since then," explains Joyce. "I can't find work. I'm on welfare again. The only time I did find work was through a (Canada) Manpower grant. Someone shouldn't go from being one of the top counsellors in the city to being unemployable."

TBP contacted the BC Ministry of Human Resources to ask why the government would not pay Joyce his back wages or rehire him. Human Resources information officer Art Scott replied that Joyce wasn't an employee of the human resources ministry at the time of his dismissal and ruled out further questions: "The policy of the ministry is that we don't comment on matters that are before the courts."

The government responded to Joyce's lawsuits with legal manoeuvres which ate into Joyce's defence fund. It succeeded, for example, in having the attorney general's ministry removed from the suit because of a minor technical error in the original writ filed with the court. It also asked for, and got, an order requiring Joyce to pay its legal bills for the motion.

"A year ago, there was a motion brought by the Ministry of Human Resources," says Joyce, "to remove everyone from the defamation suit except Grace McCarthy, somewhat conceding that she defamed me on an open-line radio show." Just hours before that motion was to be heard, the ministry agreed to drop it if Joyce would pay the cost of having the ministry lawyer flown in to Vancouver from Victoria.

Lawyers for Joyce and the government are

presently carrying out pretrial examinations for discovery, leading up to the actual trial for defamation, scheduled for this coming November.

Although the government agreed to pay court costs for Joyce's campaign to have his name removed from the child abuse register, he and the Rob Joyce Legal Defence Fund have had to pay all the costs arising to date in the defamation and wrongful dismissal suits.

"The real dilemma we're in right now is that we've got a bill for \$1,100 and there is \$300 in the defence fund," explains Joyce. "The case is really being stymied in a way by the fact that there will be 20 to 30 examinations for discovery that are essential to the case, including Grace McCarthy."

"They've all got to be examined, and they will take a day or two each. As well (at) every examination you are required to buy documents, which are very expensive."

"We're reluctant to proceed with the examinations, which are essential, because we don't have the money," says Joyce. "We have got to get started on another fundraising campaign."

Tim Louis, Joyce's lawyer, has agreed to forego his usual fees in prosecuting the case, which he estimates would have run to as much as \$10,000 by the time the trials are completed. But, even so, the cost of documents and other necessary expenses could be \$3,000.

Louis also stresses another cost of the case: the strain on Rob Joyce. "There's no question that it's a very trying and difficult matter for Rob," he says. "It's really testing his ability to hang on."

Joyce has continued the case despite his own reluctance because he feels that he is being persecuted for being gay and that the Ministry of Human Resources clings to the idea that gay means guilty.

He has been backed by Vancouver's Gay Rights Union, which shares his assessment of the government's motives. Harry Grundsky, a spokesperson for the group, says it's a case of discrimination and gay stereotyping: "The government would like us to believe that, because Rob is gay, he must be guilty (of sexual abuse). The media here are constantly full of child-molestation scare stories. The government has abolished the Human Rights Commission and makes people pay for justice in the courts."

"I'd be much better served by leaving it behind," says Joyce. "But I'm fighting the case because gay people have been pushed around long enough and how could I, as a gay activist, encourage other people to fight cases if, when something comes to my doorstep, I walk away from it?"

"If this happened to a straight man, it would be apple pie. McCarthy would have apologized a long time ago. I would have got my job back. I could have cleared my name."

"I don't want to come across as a victim, though," says Joyce. "I'm not a victim, I'm in the driver's seat of this case and I'm not begging for money. I think people should give to the case because it's a winnable case and it will help them when I win it."

Donations can be made to the Rob Joyce Legal Defence Fund at Box 3130, MPO, Vancouver, BC V6B 3X6.

Michael Brais •

## Certification vote okays unionization of Halifax club

HALIFAX — Rumour has it that Rumours, this city's principal gay social spot, may soon be unionized.

The results of a certification vote conducted by the Hotel, Restaurant and Bartender Employees Union, a CLC affiliate, favoured unionization of the employees of the non-profit social club operated by the Gay Alliance for Equality. A preliminary hearing was held in June with a final decision yet to be announced.

Still to be decided is the exact make-up of the bargaining unit. Besides the manager, Rumours employs 12 people full-time: three security persons, five bartenders, a carpenter, two DJs and a cleaner.

A key issue of concern to the employees is job security. Developers plan to convert the Green Lantern Building, whose grungy halls have housed many a gay institution, into a luxury hotel. The club is scheduled to move next year when its lease expires to an as yet undetermined location. Rumours staff want to know whether there will be a job waiting for each of them when the unpacking is finished.

*Robin Metcalfe* •

## Scholarship set up in memory of gaybashing victim

A scholarship has been established at the National Ballet School in memory of Kenn Zeller, the 40-year-old gay man beaten to death in a Toronto park last June 21 by five high school students (*TBP*, January 1986).

Zeller, a high school librarian popular with students and parents alike, had been an enthusiastic supporter of the National Ballet Company and enjoyed working with young people, both in his professional capacity and as a voluntary worker helping inner city teenagers. After his murder, parents of his students raised enough money to commission a portrait of Zeller for his high school.

Funds to endow the scholarship have been contributed by Zeller's lover, Eric Lipka, and friends. "It's nice to have something good come out of a tragedy," Lipka says.

Contributions to the Kenn Zeller Scholarship endowment can be sent to the National Ballet School, 105 Maitland St., Toronto M4Y 1E4.

*Ken Popert* •

## ONCE UPON A TIME

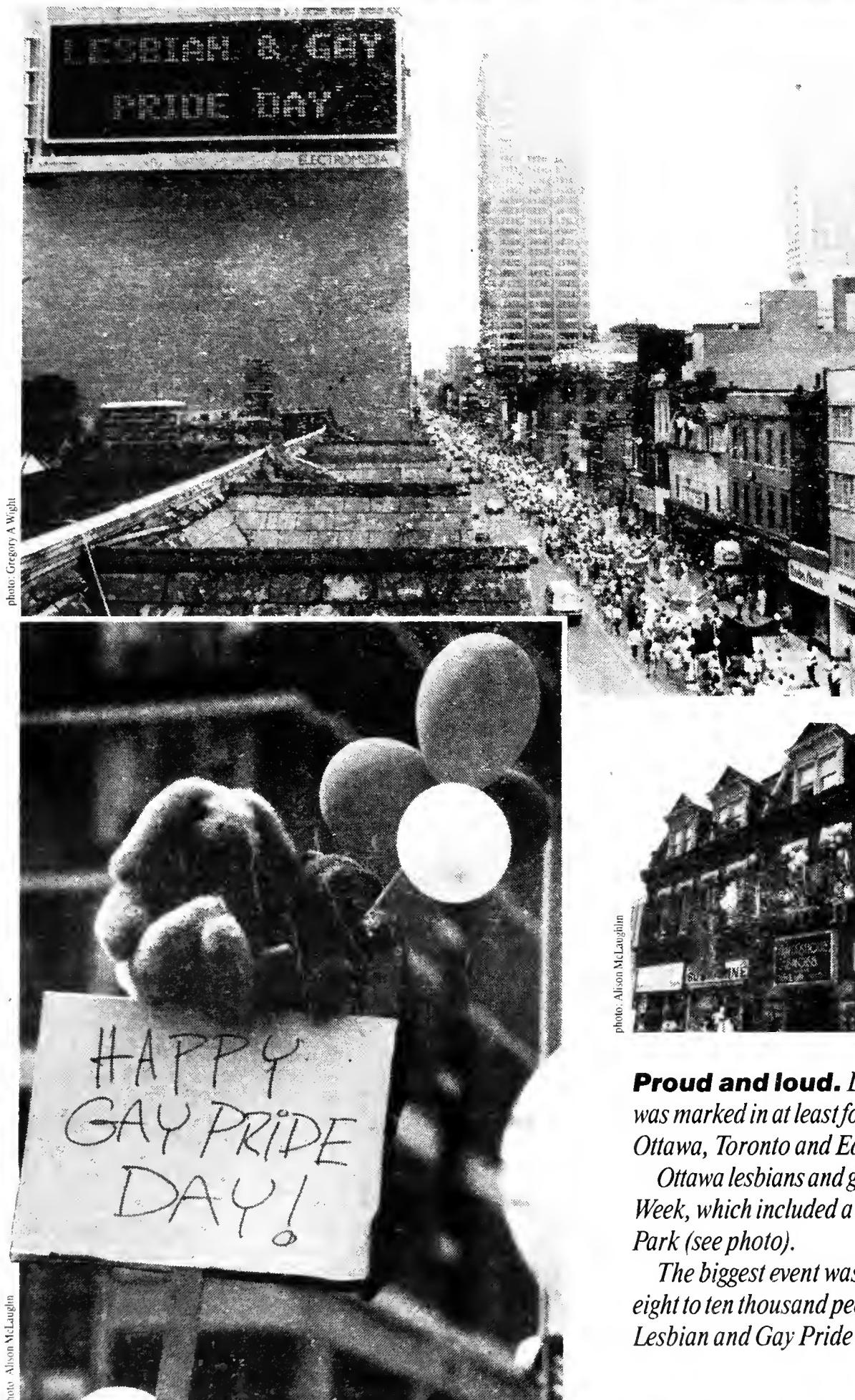
### Five years ago:

**July 13, 1981:** Five months after the bathhouse raids, Toronto City Council appoints Arnold Bruner to conduct a study into relations between the police and the gay community.

**August 1-7, 1981:** In Vancouver, Mayor Mike Harcourt proclaims Gay Unity Week; a parade is part of the celebrations for the first time.

### Ten years ago:

**Summer, 1976:** *The Body Politic* receives a \$1,500 grant from the Ontario Arts Council, the first of three such grants. *Michael Totzke* •



## Newfoundland NDP favours gay rights

ST JOHN'S — The Newfoundland New Democratic Party will support lesbians and gay men in their struggle for equal rights and will appeal for the appropriate changes in the province's human rights code.

At the June 7 and 8 NDP convention in St John's, party members recognized that "lesbians and gay men in the province have no protection in the provincial or federal human rights codes, or federal Charter of Rights, and have and will continue to suffer discrimination in housing, employment and other aspects of their daily lives."

"We considered it very important that there be protection against sexual discrimination for gay men and women," said Rosemary House, an

NDP delegate from the St John's East district.

The resolution that "the New Democratic Party make a commitment to lesbian and gay men in their struggle for equal rights by adopting party policy to support them in their effort towards equality" was passed almost unanimously by the delegates.

It further resolved that "the Party demonstrates its support by appealing for changes to the Human Rights Code incorporating sexual orientation as a prohibited ground for discrimination."

"We wanted the NDP to show its support for the gay community and our concern for human rights," said House. "As far as I know, all three federal parties have committed themselves to eliminating discrimination on the basis of sexual orientation," said House.

The New Democratic Party holds one seat in the 52-seat Newfoundland House of Assembly.

*Jeff Paddock* •

## Lesbian and Gay Pride Day '86

**Proud and loud.** Lesbian and Gay Pride Day was marked in at least four cities this year: St John's, Ottawa, Toronto and Edmonton.

Ottawa lesbians and gays held their first Gay Pride Week, which included a June 28 picnic in Strathcona Park (see photo).

The biggest event was in Toronto, where a record eight to ten thousand people took part in the June 29 Lesbian and Gay Pride Day march.

## Lesbian videotapes seized again in BC

Customs officers in Toronto are not the only ones working hard to protect us from ourselves.

Customs in Vancouver seized a copy of the Blush Productions videotape *Private Pleasures/Shadows* April 1.

Evelyn Beheshti of Vancouver ordered the tape from the California distributor and had it seized for examination when she went to claim it. The dust jacket on the cassette shows a scene from the video, which has been declared prohibited for import by Customs in Toronto as well.

Beheshti is appealing the seizure.

*Gillian Rodgerson* •

# Nova Scotia to ban gay cops

*Uproar greets attorney general's threat to pass law overriding Charter of Rights*

HALIFAX — The attorney general of Nova Scotia is threatening to opt out of the Charter of Rights and Freedoms in a bid to keep gays and lesbians off the province's police forces.

In an address to the annual meeting of the Atlantic Provinces Police Chiefs Association, Ronald Giffin said he will use Section 34 of the Charter to exempt the province from federal legislation allowing gays to enlist in the RCMP and the Armed Forces.

He also said if necessary there will be legislation to allow the Nova Scotia Police Commission to fire any gays who might be hired without revealing their sexual orientation. "I honestly wonder if we aren't being carried away with individual rights," said Giffin. Giffin has received support from some police chiefs. "I'm very pleased that Mr Giffin has taken a stand and is prepared to defend it with legislation," said Truro police chief Lonnie Murray. And New Waterford police chief Douglas Crowe, president of the Atlantic Provinces Police Chiefs Association, said: "I agree with the attorney general 100 percent. I give him credit for taking a stand."

But Giffin's remarks have received harsh criticism from gay rights activists, civil liberties groups and the media in Nova Scotia, as well as police unions and politicians.

Joe Ross, executive director of the Police Association of Nova Scotia, said he will fight the attorney general's office in court if police officers are fired because they're gay. "If I have members now and they were dismissed over homosexual

preference, then we have a duty as an association to look at their grievances and would be obligated to do so," said Ross.

A member of the Civil Rights Committee of the Gay Alliance for Equality in Halifax said Giffin might believe he represents Nova Scotia in his opinion about allowing gays to join police forces, but the response his remarks have generated show he is wrong. "He's not reading Nova Scotia right, he's not even reading the cops right," said Lynn Murphy. "Every time he opens his mouth he puts his foot into it and he insults someone else. Now he's too stubborn to back down."

Murphy says Giffin's attack on the gay community is one way the attorney general can attack the Charter, something, she said, he's never agreed with. Giffin's suggestion that Nova Scotia opt out of the Charter shows his intent in weakening the individual rights it guarantees, says Murphy, and opens the way for further erosion of the Charter down the road.

Murphy said she wasn't surprised that Giffin believes that gay people should not work as cops, but she was surprised that he publicly stated these beliefs and intends to enforce them with legislation if necessary. "What surprised me is that he thought he could say those things, innocently in a sense, without any knowledge of the ruckus those statements would cause," she said.

That ruckus has included front-page headlines in the Halifax press shouting "Giffin must go." and editorials calling his attack on the Charter "hopeless." "We don't think Giffin has the

slightest hope of opting out of anything except his job, which sounds like a good idea," said an editorial in the *Daily News*.

MP Howard Crosby (PC — Halifax West) came close to calling for Giffin's resignation for his gay-bashing stance. "He should reconsider whether he should carry on as attorney general," said Crosby. Crosby said Giffin is entitled to his views on how homosexuals should be treated, but as attorney general, "he is not the arbiter of human rights, but the officer sworn to uphold them."

Nova Scotia cabinet ministers have been quiet

on the issue and many gay activists are saying it's time the premier's office issued a statement repudiating Giffin's stand. "I'd like to hear the premier say he doesn't agree with Giffin and that the province doesn't agree with Giffin and, of course, I'd like a resignation to follow," said Murphy.

Gays and lesbians and their supporters are meeting in Halifax to decide on strategy to fight the attorney general.

Posters around the city ask workers to call the premier's and attorney general's offices to protest.

Murphy said her committee is asking straight cops to phone the attorney general and tell him they don't mind working with gays and lesbians and they're hoping gay and lesbian cops will paint pink triangles on their squad cars.

Lois Corbett •

concert August 4, a night of gay theatre August 7 and a women's dance August 9. For more information, watch the bulletin boards in local gay spots.

## MONTRÉAL

**L'Androgynie move.** Montreal's resource centre for gay, lesbian and feminist titles has moved downstairs to 3636 St Laurent. Grand opening August 1. Call (514) 842-4765.

**Cafe Concordia.** Lesbian and Gay Friends of Concordia hosts an open-house August 1 in the Gay Friends' office lounge. 8pm-midnight. 2020 Mackay, P Annex. At the corner of de Maisonneuve (Guy metro). For more information, call (514) 848-7414.

**Video Night.** Gay Asians of Toronto hosts a video night in Montreal, August 2. Highlights include Richard Fung's *Orientations* and *Chinese Characters*. For more information, call (514) 525-1215.

## MONCTON

**Atlantic Conference.** Gays and Lesbians of Moncton will host a conference on the theme "Homosexuality and You," October 10-12 on the campus of the Université de Moncton. Advance registration is \$10 before October 1, \$15 after that. Billeting will be available for out-of-town guests. For more information, write to Jos Lavoie, School of Social Work, Université de Moncton, Moncton NB E1A 3E9 or call (506) 858-4181.

## HALIFAX

**Sunday in the park with Jim.** A series of black-and-white photo portraits of gay artist and filmmaker Jim MacSwain by Halifax photographer Ron Ormston. During the month of August at the Wormwood's Photo Gallery, 1588 Barrington St, 3rd floor.

**Desert Hearts.** The popular feature film about an old-fashioned lesbian romance plays at the Wormwood, 1588 Barrington St, August 22-28. •

## QUOTE OF THE MONTH

"Paul's apparently anti-female stance and his virulent condemnation of homosexuality — I find those things incompatible with my own experience of life." — Singer Bruce Cockburn, a self-described Christian, on the Bible in *The Globe and Mail*, 10 July 1986. •

photo: Philip Hannan





# The only AIDS VACCINE available right now is at your drugstore.

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## It's called a condom.

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a water-soluble lubricant, a condom can stop the  
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take one before sex, with  
plenty of water-soluble  
lubricant.

So far there is no real vaccine to  
prevent AIDS. Condoms are the only protec-  
tion we have. Doesn't it make sense to protect  
yourself and others?



# Feds to rush AIDS drugs

*Quick action promised, but PWAs say they've heard it all before*

The federal government has promised to expedite the release to Canadian doctors of experimental drugs for the treatment of AIDS. But after a meeting with health minister Jake Epp, representatives of people with AIDS (PWAs) were sceptical.

Kevin Brown and Warren Jensen, two members of the Vancouver-based People With AIDS Coalition, met with Epp June 27 in Ottawa. They presented him with a petition bearing five to six thousand signatures. It urges federal health authorities to speed up the necessary approval of proposals for the administration of AIDS drugs and, in cases where scientifically controlled procedures are not practical, to release such drugs to physicians on compassionate grounds.

Brown says Health and Welfare Canada's Health Protection Branch has been slow to approve the use of experimental AIDS treatments. He had a friend with AIDS who wanted to use one of the drugs being tested in the US. "He waited and waited," says Brown, "until he was in the grave."

Kim Elmslie of the National AIDS Centre in Ottawa says that two experimental drugs have been approved for trials in Canada: Cyclosporin and Suramin.

The Health Protection Branch has been reluctant to grant such approvals, however, because of fears that drugs with unknown side effects could injure or kill a patient. Similarly, the US companies which manufacture these drugs don't want to release them indiscriminately because they could face suits arising from unforeseen consequences of using the drugs.

"We're willing to sign waivers," counters Brown. "We're dealing with a life and death issue here. If we wait for something to be proven, it may be too late. I may not be alive and I want my chance now."

According to Elmslie, Epp was to have a meeting July 14 with Burroughs Wellcome, the manufacturer of Azetaphymidine (AZT), a drug being tested on PWAs in the US. She said Epp would

"encourage" the company to release AZT to Canadian doctors. If the company agrees, she said "AZT will be put through the (approval) process very quickly."

Even if drugs like AZT are released for the treatment of AIDS, there is a lack of facilities for scientific testing. There are only four laboratories in Canada that can handle such AIDS treatment research, all located in either Ottawa or Montreal. Elmslie said the health department is discussing the renovation of laboratories elsewhere in the country to make them suitable for virus research. But the federal government is not willing, she says, to cover the entire cost of the upgrading.

Despite the meeting with Epp, Brown and Jensen remain cynical about the federal government's commitment to fighting AIDS. "I've heard for nearly a year now why things are not taking place, but my time is running out," says Brown.

"There should be more compassion and interest in saving people's lives. I don't think it's part of their picture," adds Jensen. *Ken Popert* •

## IN MEMORIAM

**Tony Metie**, the film librarian of the Toronto Public Library system and one of the founders of *The Body Politic*, died of AIDS July 3 in Toronto. He was 42 years old.

Tony was active in several of Toronto's first gay organizations: the University of Toronto Homophile Association, the Community Homophile Association of Toronto and Toronto Gay Action.

Late in the fall of 1971, he and three other gay activists contributed the money necessary to print the first issue of this country's first, oldest and best-known publication. And it was Tony who came up with a name for it: *The Body Politic*. He also wrote the lead article of that first issue, looking at the annual Halloween drag parade in front of the St Charles Tavern as an illustration of the artifice of gender and the roots of



**Still waiting.** PWA Warren Jensen (r) presents petition to federal health minister Jake Epp

homophobia.

He left *The Body Politic* after the first issue and in recent years had been active in the fight against film censorship. *Ken Popert* •

**Ross Armstrong**, swimmer, singer and AIDS activist in Edmonton and Toronto, died July 1 of AIDS-related illnesses in Toronto at the age of 38.

Ross swam for the University of Guelph (Ont), for Canada at the Pan-American Games and for Edmonton at the 1982 Gay Games, where he won three silver medals for the city. He also sang in an Edmonton church choir.

He was Edmonton's first diagnosed AIDS case and a leading member of the AIDS Network of Edmonton. Last April, in recognition of Ross's contribution, the AIDS Network office was named the Ross Armstrong Office.

"Ross provided us with the strength to keep at it, to overcome the barriers we were meeting," remembers AIDS Network chairperson Michael

Phair. "He inspired us with the combination of his strength and the example he gave."

Ross moved to Toronto last summer to be close to his family. There he performed in the 1985 edition of the gay revue, *Fruit Cocktail*, and did volunteer work with the AIDS Committee of Toronto.

Memorial services took place July 5 in both Toronto and Edmonton, and a wreath was laid by friends at Edmonton City Hall.

The AIDS Network of Edmonton has created the Ross Armstrong Memorial Fund to provide financial support to those with AIDS or AIDS-Related Complex. Donations can be made care of the AIDS Network of Edmonton, 10233-98 St, Edmonton, Alberta T5J 0M7. *Ken Popert* •

## NUMBERS

As of July 11, the Laboratory Centre for Disease Control (LCDC) in Ottawa had recorded a total of 621 adult cases and 17 pediatric cases of Acquired Immunodeficiency Syndrome (AIDS) in Canada. This compares with a total of 576 adult cases this past June 12 and a total of 248 cases one year ago.

LCDC figures may lag behind provincial statistics because of delays in diagnosis and reporting.

The current Canadian adult total of 621 cases breaks down as follows:

	Total	Gay or bisexual	
	Cases	Living	Deceased
Canada	621	516	272
ON	250	235	116
QC	196	119	68
BC	126	118	62
AB	28	26	12
MB	8	8	7
NS	6	5	3
SK	4	4	3
NB	3	1	1

No cases are reported in Newfoundland, Prince Edward Island or the Territories.



photo John Doyle

You can get more information and advice about AIDS by calling the following community sources:  
**St John's:** AIDS Information Committee, c/o Wally Upward.....(709)579-6143  
**Halifax:** Metro Area Committee on AIDS, c/o Gayline.....(902)423-1389  
**Montreal:** AIDS Resource Committee/Association des ressources montréalaises sur le SIDA.....(514)933-2395  
Comité SIDA à Montréal.....(514)282-9888  
**Ottawa:** AIDS Committee of Ottawa, c/o Gayline.....(613)238-1717  
**Toronto:** AIDS Committee of Toronto.....(416)926-1626  
AIDS Information Line, for a recorded message.....(416)924-5200  
**Hamilton:** AIDS Committee of Hamilton.....(416)523-7055  
**Kitchener/Waterloo:** AIDS Committee of Cambridge-Kitchener-Waterloo, c/o Bill Allen.....(519)749-0977  
**London:** AIDS Committee of London, c/o Richard Hudler.....(519)663-2069  
**Windsor:** AIDS Committee of Windsor.....(519)256-4244  
**Thunder Bay:** AIDS Committee of Thunder Bay.....(807)345-8011  
**Winnipeg:** WGCHC AIDS Committee.....(204)774-4846  
**Regina:** AIDS Regina.....(306)522-4522  
**Edmonton:** Edmonton AIDS Network.....(403)424-4767  
AIDS Phone Line.....(403)424-4722  
**Calgary:** AIDS Calgary.....(403)228-2437  
**Vancouver:** AIDS Vancouver.....(604)687-2437  
**Victoria:** AIDS Vancouver Island.....(604)384-4554

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## Celebrate Gay Life '86

In celebration of The Body Politic's 15th year of publishing, we are devoting our first national photo contest to a celebration of gay life in 1986.

So grab your camera, a roll of film, and get snapping! There's a lot to celebrate in gay life, and we want you to show us just how much there is.

Maybe it's the final inning excitement of a lesbian softball game. Or the fevered motion of the dance floor. You celebrate your gay life through a thousand different erotic moments — capture the passion of it, capture the tenderness of it, and send it to us. There's the turmoil of political struggle, the courage of thousands in the face of AIDS, the dignity of age and the effervescence of youth — all that and more is part of gay life as we know it.

We want you to capture it, to share with the thousands of Body Politic readers coast to coast.

First prize is \$300.00. Second prize is \$200.00 and third prize, \$100.00. And even if you don't win a prize, your work may be selected to appear in a Toronto gallery as part of a show sponsored by The Body Politic on the theme of gay life.

Send as many entries as you like to:

**Body Politic Photo Contest  
Box 7289, Stn A, Toronto ON M5W 1X9.**

Just do it before August 31, and you could be sharing your view of gay life with thousands of other gay people coast to coast. This is a year of celebration for us. And we want you to be part of it.

### THE RULES

1. Photographs must be on the theme of gay life.
2. Photographs must be black and white. Maximum size is 9 1/4 inches wide by 12 inches deep. Photographs must be submitted unmounted. On the back of each photograph entered you must print your name, address and phone number. Colour prints or slides are not acceptable.
3. All entries must be received by August 31, 1986.
4. Entries will not be returned. All winning entrants agree that Pink Triangle Press will have sole right to use the winning photographs

for editorial or promotion purposes without compensation other than proper credit to the photographer.

5. Entrants guarantee that photographs submitted have not been previously published and are not subject to any copyright other than the entrant's. Signed releases must be available for photographs showing recognizable person(s).
6. Names of the winners and the winning photographs will be published in the November and December 1986 issues of The Body Politic.
7. Entrants agree that their work may appear, without compensation, in a public art gallery as part of a show on the theme of contemporary gay life. If their work is selected to

appear, entrants will be informed and work will be properly credited.

8. Employees of Pink Triangle Press and staff photographers for The Body Politic and Xtra are not eligible. A staff photographer is defined as someone whose name has appeared on the masthead of The Body Politic or Xtra after February 28, 1986.
9. Judges' decision is final. Prizes must be accepted as awarded.
10. Entries must be mailed to: Body Politic Photo Contest, Box 7289, Stn A, Toronto ON M5W 1X9. Pink Triangle Press accepts no liability for loss or damage of entries.

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# A giant step backwards

*In a major setback for gay rights, the US Supreme Court voted 5-4 to uphold the state of Georgia's anti-sodomy law. Although the law doesn't differentiate between straight and gay sex, the Court's majority opinion does.*

The US Supreme Court ruled June 30 in favour of the state of Georgia's anti-sodomy law. In a 5-4 decision, the court refused to accept the State Court of Appeals' contention that the law, which has been on the books in Georgia since 1816, violates individuals' constitutional right to privacy.

In addition to leaving lesbians and gay men in Georgia open to prosecution for having oral or anal sex, the decision could have grave implications for such things as domestic contracts between gay lovers. A contract becomes void if it is based on an illegality — therefore, a gay relationship could be considered illegal grounds from which to enter into a contract. Education programmes concerning AIDS and safer sex could also be placed in jeopardy as could professional licences requiring "good moral character" of the bearer. Twenty-four American states and the District of Columbia still outlaw sodomy. Georgia was the first state to have its anti-sodomy measures challenged in the Supreme Court.

Michael Hardwick, 29, was charged August 3, 1982 when police visited his home to serve a warrant in connection with an unpaid fine for public drunkenness. The man who answered the door at Hardwick's house told police that he wasn't sure if Hardwick was home, but that the officer could come in and check. The police officer walked down a hall and saw Hardwick and another man having oral sex. Both were charged under the law which defines "sodomy" as "any sex act involving the sex organs of one person and the mouth or anus of another." Conviction carries a penalty of one to twenty years in prison.

Hardwick claimed the arrest violated his rights of privacy, due process, freedom of association and freedom of expression. The case went from Municipal Court to Fulton County Superior Court where District Attorney Lewis Slaton said he would not submit the charge to a grand jury without further evidence. Hardwick's lawyer, Kathy Wilde, told UPI that they didn't know what Slaton meant by further evidence, "but that left Michael in never-never land." The charge appeared to be dropped for the time being but proceedings could be reinstated at any time. Hardwick decided to challenge the law itself in court. (The Supreme Court's decision means that Hardwick is open to prosecution on the original charges until they expire under the Statute of Limitations in August 1986. DA Slaton has said, however, that he has no intention of reviving the case.)



**Georgia Assistant Attorney General Hobbs** speaks to the press after presenting the state's oral arguments, March 31.

In May 1985 the 11th Circuit Court of Appeals ruled that the law was unconstitutional. The ruling stated: "The Constitution prevents the states from unduly interfering in certain individual decisions critical to personal autonomy because those decisions are essentially private and beyond the reach of civilized society." Georgia Attorney General Michael Bowers decided to appeal the ruling in the Supreme Court. The state claimed sodomy is an unnatural act, against the laws of God and man, and contributes to the spread of AIDS.

The Court heard oral arguments March 31,

1986. Harvard law professor Lawrence Tribe appeared for Hardwick and the American Civil Liberties Union, and Georgia Assistant Attorney General Hobbs spoke for the State of Georgia. A number of organizations filed Amicus (friend of the court) briefs in support of both sides (see TBP 127).

Justice Byron R White wrote the opinion for the majority, which included retiring Chief Justice Warren E Burger, Justice Sandra Day O'Connor and Justice Lewis F Powell who was considered a "swing vote." White wrote, "This case does not require a judgment on whether laws

against sodomy between consenting adults in general, or between homosexuals in particular, are wise or desirable.... The issue presented is whether the Federal Constitution confers a fundamental right upon homosexuals to engage in sodomy and hence invalidate the laws of many states that still make such conduct illegal and have done so for a very long time."

White dismissed the claim that Supreme Court decisions allowing individuals to choose to have an abortion, or to use contraception — in other words, decisions which prevent State intervention

*continued on page 18*

## Gay's the Word case dropped

*Trial cancelled, Customs returns seized books, announces changes in import rules.*

LONDON — In an unprecedented retreat, Her Majesty's Customs and Excise has dropped all criminal charges against Gay's the Word bookshop and its nine directors. The trial, scheduled to begin October 6 at London's Old Bailey, is cancelled and Customs has returned all but 19 of the 142 titles seized from the shop in a raid in April 1984. The 19 books not returned to Gay's the Word are being sent back to Giovanni's Room, the Philadelphia bookstore which exported them, but Gay's the Word has not been asked not to reimport them.

In addition to ending the case against London's gay community bookshop, Customs has also announced changes in procedures dealing with imported materials. They have agreed to state in principle and in advance whether or not a book contravenes import prohibitions. The importer can then challenge Customs' opinion in court without risking criminal charges or the seizure of stock. The public procedure replaces Cus-

toms' previous use of secret lists and removes much of the power to censor formerly held by Customs.

It is not known for certain, but it is thought that the decision to drop the charges is the result of a meeting March 20 between Labour MPs Chris Smith and Jo Richardson, and Treasury Minister Peter Brooke who is responsible for Customs and Excise.

The directors of Gay's the Word toasted their victory with champagne at the shop in London's Bloomsbury district. Director Bo Jones said: "We're absolutely delighted with this victory. After two years of worry and the threat of massive fines — even imprisonment — we can now start to rebuild Gay's the Word and put right the damage Customs has caused."

The Defend Gay's the Word Campaign will continue its work in two areas. It intends to pursue the legal status of the 19 books returned to the United States, and to increase pressure for a

change in British customs laws and greater democratic control over the work of Customs and Excise. The Campaign would also like to see a review of the Writ of Assistance by which Customs officers may search premises and remove articles without a warrant or other permission from the Courts, and a review of Customs' other powers of seizure which include having the Post Office open private mail.

Gay's the Word was raided in April 1984 after three years of surveillance by Customs in a project called "Operation Tiger." It was revealed during preliminary hearings that mail had been opened during the period of surveillance. The day of the raid on the shop, the homes of some of the directors were also raided and personal effects seized. ●

*continued from page 17*

on the sodomy case. "No connection between family, marriage, or procreation on the one hand and homosexual activity on the other has been demonstrated, either by the Court of Appeals or by respondent (Hardwick)," wrote White. He called the claim that any kind of sexual conduct is protected if it is carried out in private "insupportable." He pointed out that "adultery, incest and other sexual crimes" are still illegal even if performed in the privacy of one's home. It had been argued that Georgia's law should be struck down because of a precedent involving the possession and viewing of legally obscene materials. One is allowed to view something in one's own home that might not be allowed in public.

The majority opinion relied in part on English common law, the inspiration for anti-sodomy statutes throughout the former British Empire. "(It) was forbidden in all of the original 13 states when they ratified the Bill of Rights. In 1868, when the Fourteenth Amendment was ratified all but 5 of the 37 states outlawed sodomy...." (The Fourteenth Amendment bound the individual states to uphold the Bill of Rights as adopted by the federal government.) White wrote that, "Against this background, to claim that a right to engage in such conduct is 'deeply rooted in this nation's history and tradition' or 'implicit in the concept of ordered liberty' is, at best, facetious."

Associate Justice Harry A Blackmun wrote for the minority. He began his opinion, "This case is no more about a fundamental right to engage in homosexual sodomy, as the court purports to declare, than ... *Katz v United States (1967)* was about a fundamental right to place interstate bets from a telephone booth. Rather, this case is about 'the most comprehensive of rights and the most valued of civilized man,' namely, 'the right to be let alone.'" Blackmun quoted the landmark decision in *Roe v Wade (1973)*, the case which gave Americans the right to seek abortions, noting that just because restrictions posed by laws are "natural and familiar" it doesn't mean that they can't conflict with the Constitution.

Blackmun also disagreed with the focus of the majority opinion. "...the Court's almost obsessive focus on homosexual activity is particularly hard to justify in light of the broad language Georgia has used." In theory, the Georgia sodomy prohibition is as applicable to straight cou-

bets those values, I dissent."

New York Times reporter Linda Greenhouse, in a front page news analysis, said that the June 30 decision "interrupted the expansion of the concept of privacy on which (the Supreme Court) embarked more than 60 years ago." She noted that the court has been defining a "zone of privacy" since the mid 20s when it ruled on parents' right to have a say in the education of their children. More recent rulings have included a 1965 Connecticut case on the use of contraception, the 1973 decision which allowed women to choose to seek abortion, and a 1967 decision striking down a Virginia law which forbade interracial marriage. This trend towards protection of right of individuals to do certain things in the privacy of their own homes which they would not be allowed to do in public also played a part in the Georgia decision which allowed individuals to view certain porn materials in their homes.

The Decision was met with disappointment by the American gay community. Gil Robison, a member of the Atlanta Campaign for Human Rights told *The New York Times*: "It's quite disappointing, a real step backwards. It's ironic that the conservatives who are interested in get-

ting government off people's backs would applaud this."

Thomas Stoddard, executive director of the Lambda Legal Defense and Education Fund called the ruling a "major disaster" and compared it to the 1857 Dred Scott case in which the US Supreme Court upheld slavery, deciding that blacks weren't citizens.

James Kellogg, a New Orleans lawyer who had planned to seek to have the Louisiana anti-sodomy law overturned said: "This is another step up in the witchhunt."

New York State Attorney General Robert Abrams called the decision "a gross invasion of the privacy rights of all Americans."

The reverend Jerry Falwell, head of the Moral Majority, applauded the decision, saying that the court had recognized the right of a state to determine its own moral guidelines and issued a "clear statement that perverted moral behaviour is not accepted practice in this country."

As *TBP* goes to press, it was announced that the Supreme Court has also upheld the anti-sodomy provisions in the state of Texas. The Texas law which applies only to gay people was being challenged by teacher Donald Baker on the grounds that it violates his right to privacy. •

## A nightmare coming true

*Act doesn't protect people with AIDS, ARC from job discrimination*

WASHINGTON — Boston City Council, the National Gay and Lesbian Task Force (NGLTF) and the National Coalition of Lesbian and Gay Elected Officials have blasted a June 23 decision by the US Justice Department ruling that people with AIDS or AIDS Related Complex (ARC) have no protection against job discrimination under the Federal Rehabilitation Act which generally protects people from job discrimination on the basis of disability.

The Justice Department has decided that people with AIDS or ARC may be dismissed if the employer believes that their dismissal may prevent the spread of the disease. The decision also says that healthy persons infected by the AIDS virus are not handicapped and therefore cannot seek redress under Federal law if they are dismissed from their jobs.

The Coalition of Lesbian and Gay Elected Officials called the decision a "calculated attack on the civil rights of people with AIDS and those perceived at risk," and "counter to the interests of public health and social justice."

"One of our worst fears associated with testing has come true," said Jeff Levi of NGLTF. "An agency of government (says) that employers have the right to fire someone based solely on a positive anti-body test ... their ruling perpetuates false and irrational concern about the casual contagion of AIDS."

"The Federal administration must be made to understand that civil rights and public health go hand in hand," said Boston City Councillor David Sondras. "When people fear for their jobs how can they be expected to seek the help and information they need? How can they participate in the tests and trials that are vital to all of us?"

The Justice Department ruling will be tested in the courts. It does not invalidate state or municipal laws prohibiting discrimination against people with AIDS.

Petty Officer Second Class Phillip Nolan is challenging US military policy requiring all service personnel to take the AIDS antibody test. Nolan is being court-martialed for refusing a direct order from his commanding officer to take the test at the Oceana Naval Air Station in Virginia Beach, Virginia. Nolan claims the test is an invasion of his right to privacy. Nolan's attorney Lt Michael Hughes said the case was the first test of the new US military policy to test all active servicemen and new recruits for antibodies to the AIDS virus. If convicted Nolan could face a bad conduct discharge and up to six months in jail.

A new California study shows the spread of the AIDS virus has declined dramatically over the last year. In 1985 only three to five percent of San Francisco gay men were newly infected with HTLV-III virus. In 1984 the new infection rate was eighteen percent. "This drop in the rate of AIDS transmission is directly linked to changes in sexual behaviour," said Warren Winkelstein of the UC Berkeley School of Public Health. The study showed that fifty-one percent of gay men in San Francisco now have antibodies to the virus. The project hopes to determine what co-factors contribute to the subsequent development of AIDS.

A Houston hospital is to be converted to the first US AIDS research and treatment facility. The 150 bed facility will be a free standing, in-patient hospital, dedicated to research and treatment of immunological and infectious diseases. Many gay community leaders are not happy with the development. They feel that the facility could become a "leper colony" and may in fact make it harder for indigent AIDS patients to get care. Patients with Kaposi's Sarcoma are presently treated without charge at the MD Anderson Hospital which is required by law to treat any Texas resident with cancer. The new hospital, like many US institutions, is a business run for profit.

Finally Ann Guiduci Fettner has repeated her warning in the *New York Native* that sunburn

photo: Charles Phillips

**Middle America** lines up at the Supreme Court, unaware that inside the subject is sodomy.

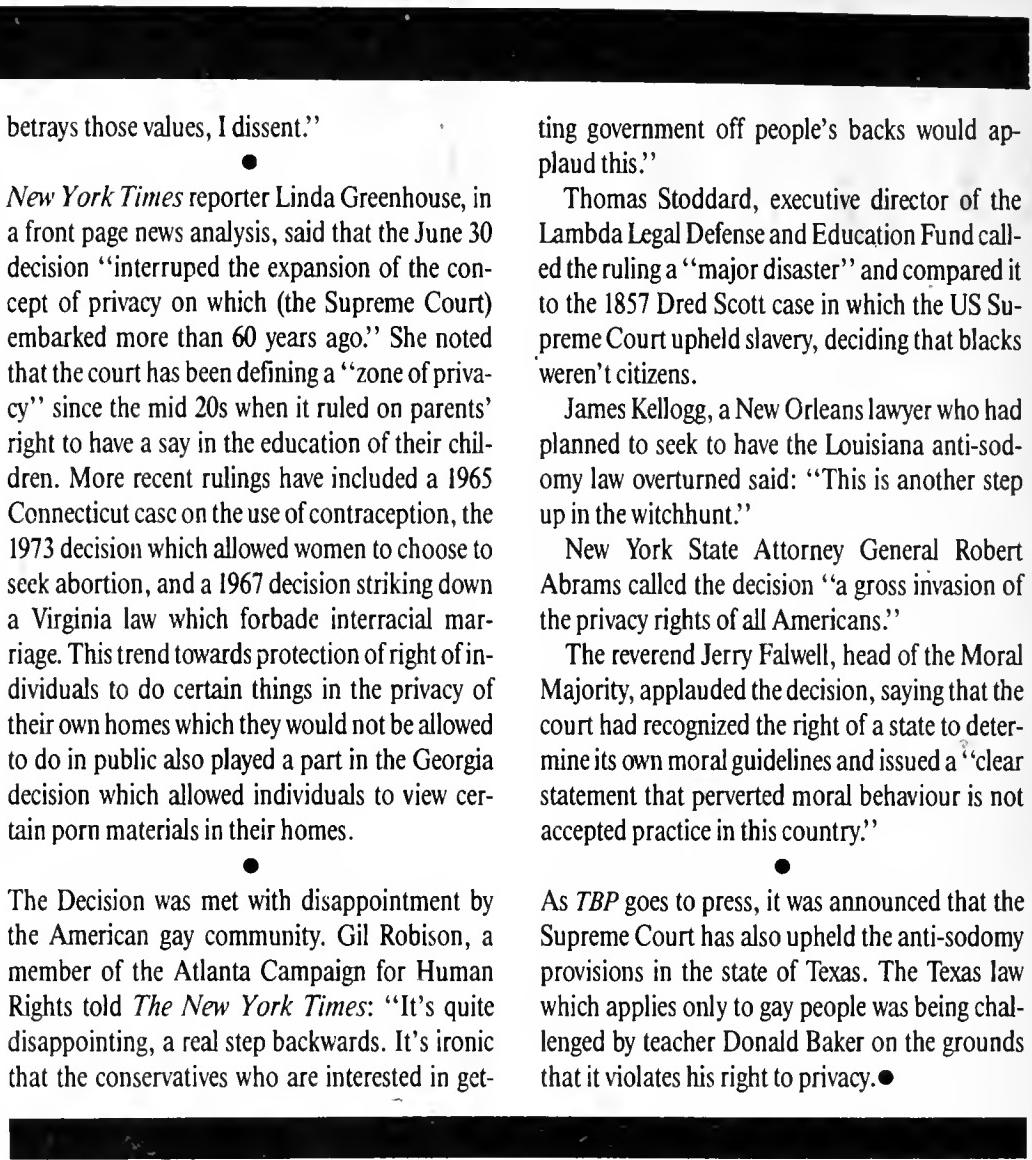
Chief Justice Berger also cited legal tradition. In his opinion, which he wrote separately, he said, "to underscore my view that in constitutional terms there is no such thing as a fundamental right to commit homosexual sodomy." Burger quoted references from Roman law and noted that the English outlawed sodomy during the reign of Henry VIII when the powers of the church courts were transferred to the king. "To hold that the act of homosexual sodomy is somehow protected as a fundamental right would be to cast aside millennia of moral teaching," wrote Burger.

Justice Lewis F Powell, Jr also wrote a separate opinion concurring with the majority but point-

ing as it is to gay men and women. "The Court's cramped reading of the issue before it makes for a short opinion, but it does little to make for a persuasive one," wrote Blackmun.

Blackmun chided the state of Georgia for bringing religious prohibitions against homosexuality into its case. "A state can no more punish private behaviour because of religious intolerance than it can punish such behaviour because of racial animus."

He closed his statement with, "I can only hope that the Court soon will reconsider its analysis and conclude that depriving individuals of the right to choose for themselves how to conduct their intimate relationships poses a far greater threat to the values most deeply rooted in our nation's history than tolerance of non-conformity could never do. Because I think the Court today



may be a co-factor in the development of AIDS. "Evidence is accumulating that ultra-violet light may play a significant role in triggering malfunctions in immunity," says Fettner. An Australian study has shown decreased immune response among healthy persons after sunbathing and New York City dermatologist Dr Patrick Hennessey has reported that some of his patients at risk for AIDS became ill shortly after exposure to the sun.●

## Larouche quarantine on November ballot

SAN FRANCISCO — The Prevent AIDS Now Initiative Committee (PANIC), an offshoot of right-wing cult leader Lyndon LaRouche's National Democratic Policy Committee has succeeded in placing the AIDS Quarantine Initiative on the November ballot in the State of California and lesbian and gay leaders are preparing a massive campaign to defeat the measure.

If passed, the initiative paves the way for quarantine and internment of people with AIDS, their suspected associates and anyone who tests positive for the AIDS antibody. All those suspected of carrying the virus would be required to report to local health authorities for tests. Cooks, waiters, airline stewards and other food handlers who are suspected of carrying the virus or who associate with people with AIDS would lose their jobs. Anyone who lives with a person with AIDS would be excluded from attending or working in public or private schools. Travel restrictions could be imposed. Anyone failing to report a person with AIDS could be fined up to \$1,000 and jailed for 90 days. Laws protecting medical confidentiality and job and housing rights would be suspended. Anyone detained under health laws would lose their rights to habeas corpus and judicial review.

"Our members would be most affected by it," said Howard Wallace, a member of the Lesbian and Gay Labour Alliance and coordinator of the San Francisco Labour Council's campaign against the initiative. "It's based on suspicion. You lose your job because someone hears you've been hanging around with someone who is thought to be infected or sick or gay."

The Labour Council which represents all AFL-CIO unions in San Francisco condemned the initiative June 11. The Council, which has 80,000 members in the city vowed to join with other unions state-wide to defeat the move. The San Francisco Board of Supervisors has also denounced the initiative.

Two California lesbian and gay groups have emerged to fight the initiative. They are similar to those that succeeded in defeating the 1978 Briggs Initiative which would have barred gay people from teaching in the state. California CAN will concentrate on a door-to-door grassroots campaign to directly educate the public about the dangers of the proposal. Another group, "Fight Larouche," will raise money for a television and newspaper advertising campaign.

The LaRouche organization is known for its anti-Semitism and bizarre conspiracy theories as well as homophobia. In a 32-page pamphlet, LaRouche claims that there will be no Americans left alive by 1992 unless drastic steps are taken to stop the spread of AIDS. He also claims that Jews founded the Ku Klux Klan, that Queen Elizabeth is a drug smuggler and that the US Federal Elections Commission members are "Nazis control-

led by the KGB as well as homosexuals." Long regarded as part of the lunatic fringe, the LaRouchites' success in getting their initiative on the California ballot and in winning nomination for key Democratic Party posts in Wisconsin have made them a real danger for gay people and other minorities across the US.●

## NZ law reform bill threatened by delay

SYDNEY — Due to postponement of the final reading of the Homosexual Reform Bill in New Zealand, Sydney gay people staged a demonstration May 23 in support of gays across the Tasman.

Gay activists in New Zealand fear that by postponing the third and final reading, a number of parliamentarians may cave in on the question of age-of-consent equality with heterosexuals.

It is expected that some members of the New Zealand Parliament will attempt to raise the age of consent to 19. During the crucial second reading, amendments to increase the age from 16 were defeated.

Traditionally, the final reading of a bill is merely a formality, but a postponed reading, activists say, allows detractors of the bill to concentrate on further unsettling the waiverers among the parliamentarians.

The Sydney demonstration, arranged by the Kiwi Connection and the Gay Solidarity Group, aimed at encouraging New Zealanders in Australia to write to their members of parliament and urge them to stick to their original decision to support 16 as the age of consent.

The Homosexual Law Reform Bill was introduced to Parliament in March 1985 by Labour MP Fran Wilde. Although attempts have been made in the past to reform New Zealand's antiquated laws concerning homosexuality and to include homosexuality as a prohibited grounds for discrimination, this is the furthest any proposed bill has gone in the New Zealand House.●

## Barricaded brothers may burn monastery

THESSALONIKI — Fourteen monks barricaded inside their isolated monastery have threatened to burn the 10th century sanctuary to the ground if they are expelled for leading "an immoral life."

Police sealed off the Vatopedi Monastery to allow time for mediation with a Greek Orthodox patriarch in Istanbul. The sanctuary was founded in 972 AD and is one of the 20 monasteries located along the Athos Peninsula. The peninsula has been closed to women for more than 1000 years.

The dispute began when the Council of Abbots which administers the peninsula accused the Vatopedi monks of "committing sacrilege through acts which scandalize Orthodox faith." Church sources said the acts in question are homosexual relations.●

## Diary of a young dyke

*New Anne Frank edition includes lesbian fantasies left out of original*

AMSTERDAM — The Dutch government, through its Institute of War Documentation, has just published a "definitive version" of the diary of Anne Frank. The new version contains details of Anne's lesbian sexual fantasies that were expurgated from the original version, published in 1947.

One newly printed passage reads: "...Sometimes in bed at night I have an uncontrollable urge to feel my breasts, and to listen to how calmly and steadily my heart beats."

"Unconsciously I must have had similar feelings before I came here, because I know that when I used to spend the night with Jacqueline, I could barely control myself, I was so curious about her body, which she always kept hidden from me and which I have never seen. I asked Jacqueline if we should, as proof of our friendship, feel each other's breasts. She refused. It was also the case that I had a terrible urge to kiss Jacqueline, and did so. I become ecstatic every time I see a naked figure of a woman, such as a Venus in an art history book. Some times I find it so wondrous and beautiful, that I have to hold myself in, so that I do not begin to cry."

"If only I had a girlfriend..."

Anne Frank perished in the Nazi concentration camp at Bergen Belsen after her family's hiding place was discovered. Her diary was saved by her father and has been published in more than 30 countries, selling 16 million copies. An English translation of the whole diary is expected soon.●



**Anne Frank:** censored sexual awakening

## Inflammatory petition ruled out of order

SEATTLE — Judge Robert E Dixon threw out a scheduled referendum which sought to repeal the King County Equal Employment Law May 14. The law prohibits discrimination on the basis of sexual orientation.

The referendum which was to take place in September was forced by a right wing evangelical group called Concerned Citizens for King County (CCKC) who filed petitions with a total of 41,000 signatures demanding a vote last January.

Opponents of the referendum in the lesbian and gay community, the Litigation Committee, challenged the CCKC petition which had a flap covering up the official ballot title. The flap included such inflammatory statements as "Don't approve special rights for child molesters." Also opposing the referendum were the National Lawyers Guild, the League of Women Voters and the Municipal League.

Judge Dixon's ruling found the petitions were "close to fraudulent documents," and the referendum was ordered cancelled. It is now too late for the CCKC to organize another referendum. The most the group could do would be to begin an initiative campaign to have the law amended. So far no such campaign has surfaced.●

## Koch vetoes change, faces ballot threat

NEW YORK — In a surprise move June 4, Mayor Edward Koch vetoed an amendment that would have weakened this city's gay rights law.

The amendment would have singled out the newly protected class of "sexual orientation" and raised to four the number of housing units

owned by one landlord that would be exempt from the bill. Opponents argued that the change would have allowed discrimination in buildings of five or six units if the owner lived there with other members of his or her family. The bill, which gave gay people protection against discrimination was passed by Council March 20 of this year.

Koch admitted that he had agreed to go along with an amendment on the housing provisions of the gay rights law. The mayor claimed the bill would never have passed otherwise. Koch claimed that the amendment that was finally tabled went beyond his agreement with those opposed to the bill.

Meanwhile New York City Council member Noach Dear announced the beginning of a campaign to have the whole gay rights law repealed. Dear's group, the Family Rights Coalition, is circulating a petition to have the matter placed on the November ballot. A June 5 poll found that 56 percent of New York voters thought the gay rights law was a "good thing." Only 26 percent were opposed to the legislation.●

## No inheritance tax on Danish gay mates

COPENHAGEN — The Danish Parliament voted June 1, to give gay couples the same exemptions on inheritance taxes that straight couples have always received.

The law passed in a 78 to 62 vote over the objections of the ruling minority Conservative government after years of lobbying by the Danish gay

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# THE WORLD

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organization Forbundet af 1948 (F-48). "It's a minor victory, but a victory all the same," said F-48 Secretary General Bent Hassen. "For years, gay people in Denmark have had to pay huge inheritance taxes when their partners died."

The new law states that two persons of the same sex need only prove that they live at the same address and have named each other in their wills, in order to avoid paying inheritance taxes when one of the two dies. How long they have lived together is irrelevant.

According to Hassen, the next step is a bill legalizing gay partnerships for couples who want the income tax and social welfare benefits available to married couples. Such a law is already under consideration in the Netherlands.

In an unrelated move the Dutch parliament has voted to extend pension benefits to gay victims of the Nazi occupation. A majority of parliamentarians rejected the administration contention that an inquiry was necessary to find out if gays were really persecuted under the fascist occupation. •

## LETTER FROM

## YEMEN AK•

Dear friends,

Thank you for replying to my letter. Reading the last two issues of *TBP* which you sent I found it a high quality newspaper and a pride to gay journalism.

My country is expecting more fighting, this time a war between the two parts of Yemen. About any change towards gay people the answer is no. What they are interested in is how to kill each other. Any effort to help must begin in a cul-



tural form and must come from one of the radiant centres of the Arab homeland: Cairo, Damascus or Baghdad. I dream of the day I will read a gay bulletin in Arabic. I want it to be in classical Arabic, using the treasure of terms in our glorious tradition of gay love and sex. We have the equivalent noun of the word gay and it bears the modern sense of the word: *Magon*. The adjective is *Magen*.

I know that two people from Egypt were in Copenhagen last year and talked with the IGA about founding a gay group in Cairo. I didn't receive

any reply from the IGA when I requested to be put in contact with them. I want at least pseudonyms and addresses to communicate with other Arab gays who are interested in a cultural rising to publish our gay literature. Here in Yemen as in any society, the most distinguished people in every field are gay. Everyone in the street in Aden knows the line of poetry by the famous contemporary poet Lufty Aman (1928-1971) in which he says: "He who is on the top, if he could imagine what he can experience, would prefer to be on the bottom." Of course, the important thing here is not the meaning only, but the condensed form. Aman was a high educational officer and he forced everyone to respect him in that position. He published six books of poetry, all gay poems excluded.

I am preoccupied with money troubles of the IGA which affected their bulletin and some of their activities. Could you help for example by publishing a call to send even \$1 from every gay person everywhere? I myself am ready to even send half of my monthly salary. (My net monthly salary is \$150.)

Because of our prehistoric and ethnic relations with India (personally I am half Indian), I was glad to read the first two issues of *Trikon*. It is a good bulletin with special taste. It made me think a lot about an Arabic equivalent.

I tried to fill a questionnaire for the Pink Book survey. I did my best about the legal points, especially sexual offences in the Penal Code of 1976. But when I tried to ask about how the laws are practised I was met with hostility and worse everywhere. Although I sent my letter in November 1985 I haven't received any word back from them. I hope that the Pink Book 86 includes South Yemen.

According to the penal code there is no mention of homosexual acts or relations between two consenting adults. Every boy or girl is considered an adult as soon as he or she is 16 years old and

becomes an identity card bearer. Our leaders imitate Moscow in everything, even in the way they piss, so they fool themselves by regarding homosexuality as a bourgeois decadence. Treating the problem by saying nothing about it. If we compare our situation to other Arab countries however, legally and practically we are really very fortunate. After the last fighting the dominant tribe is the most gay one. Very young men like roses proved once more that a gay boy can be the most brave fighter, especially when gayness is practised within a military system with your comrade or commander.

Good wishes to all of you in your great work.  
Yours AK•

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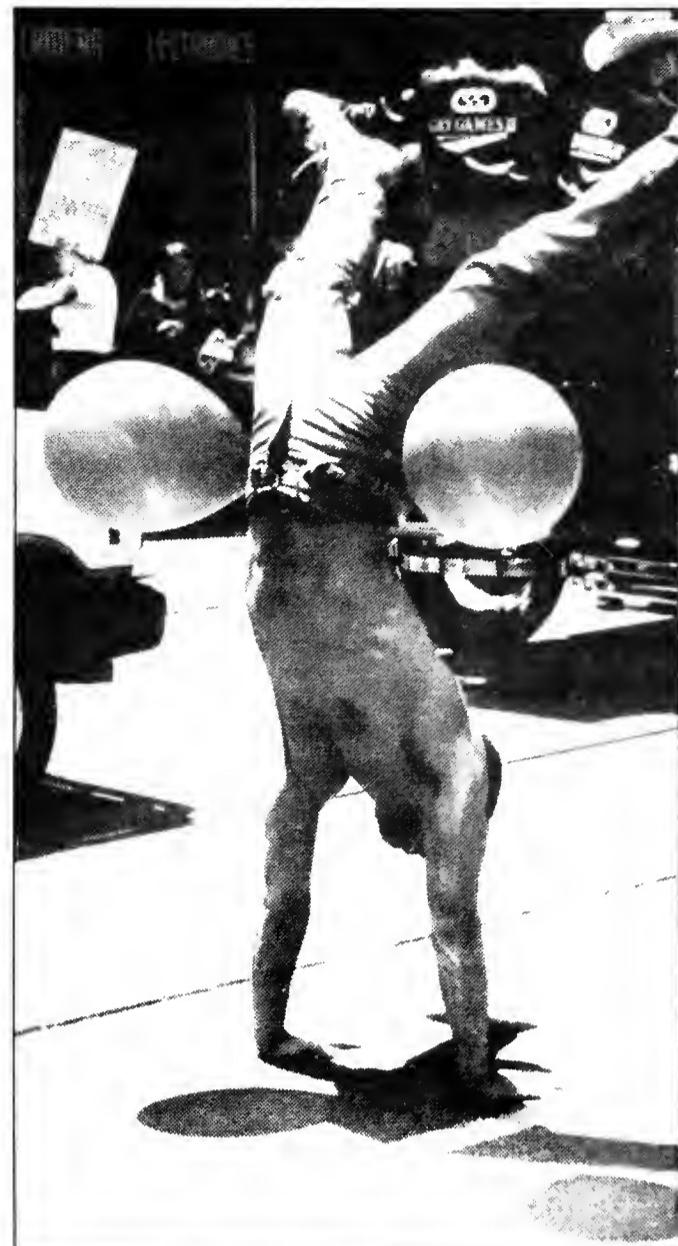
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**Millions of lesbians and gay men** celebrated their diversity and unity, and the 17th anniversary of the Stonewall rebellion over the last week in June. Across North America most celebrations were held under Pride Day's new rainbow flag and many cities officially proclaimed Lesbian and Gay Pride Week. In Philadelphia Mayor Wilson Goode cited the community's "significant contributions toward the enhancement of our overall quality of life." In New York Mayor Edward Koch was jumped by a homophobic protester as he finished reading the proclamation. The man ripped up the document before he could be restrained by the police. In San Francisco, where Alan L Light took the photos on this page, thousands marched to the Civic Centre where a range of speakers began the mobilization to block the LaRouche AIDS quarantine initiative.

In France the march was held June 21 and was described by Gai Pied as "American-Style" because of its stress on celebration and music. A number of gay movement organizations boycotted the parade because of disagreements over the role of gay businesses. In Holland 8,000 people marched in the city of Utrecht. The Dutch hold their national Pride march in a different city each year. •

## Lesbian and Gay Pride Day 1986



## World News Credits

World news was compiled by Tim McCaskell and Connor Rodgers from the following sources: *Gay Community News* (Boston), *Philadelphia Gay News* (Philadelphia), *The Advocate* (Los Angeles), *The New York Times* (New York City), *Coming Up!* (San Francisco), *The Washington Blade* (Washington DC), *Mercy & What!* (Sacramento), *The Bay Area Reporter* (San Francisco), *The Globe and Mail* (Toronto), *The New York Times* (New York City), *Arabia News* (Beirut), Kendall Lovett (Sydney), *Afghan People's Tribune*, *of Yemen*

# SEX AND VIOLENCE AND CENSORSHIP

*Anna Marie Smith tells some stories, takes a look at sex and violence, and wonders about the effect of the proposed anti-porn legislation.*

We had been rolling around on the bed for a long time, playing lightly with each other's tongues and tits when she decided to kick out of her leather pants and boots. I reached for a sip of beer as she eased back onto the duvet and pillows. Pulling me closer, she invited me to pin her legs open and her arms above her head with a slow smile. Holding her wrists together with my left hand, I pushed two, three then four fingers into her mouth. She closed her eyes and sucked eagerly. I hesitated.

"Uh, as-tu de 'lube'?", I asked. "Tu sais, 'K-Y', 'Crisco' ou quelque-chose?" My french instruction allowed discussion of Balzac and Ionesco, but not subtle sex conversation.

She laughed and told me it was okay.

I felt her cunt — it was dripping. Watching her closely, I pushed two fingers in abruptly. She groaned. I held back then thrust all four in, and twisting to massage her upper sponginess, I began to stroke her. Leaning down, I let her catch my tongue in her mouth. She sucked me again as I placed my thumb on her clit. She rocked hard onto my hand for several strokes. I watched the flush rise in her chest and cheeks and I moved by tongue to lick the sweat on her neck.

Suddenly, she shook her wrists free and grabbed my right arm.

"Please stop," she said in a small voice.

"I'm sorry, I thought you liked that." I apologized, slowly withdrawing my right hand.

"Yes, I do, but — I guess we're too high or something. I just want to lie with you and sleep."

We kissed each other reassuringly and fell asleep in an affectionate tangle of bodies and bedclothes.

**From the anti-porn, pro-censorship perspective, the viewer is like an empty bucket into which the image is poured. If the image is "good", the viewer will behave well, if the image is "bad", the viewer will be anti-social according to the strength of the image.**

I awoke the next morning and immediately noticed that my right hand was ringed in dried blood and that she was sitting fully dressed by the window.

"Good morning — " I began but she cut me off.

"I want to talk about last night."

Last night, I thought. Being picked up in a Montréal bar, smoking great hash in her VW, the quick tour through her walk-up apartment, the

confusion in bed. Her tone was rather serious for this hour in the morning. I got up and quickly dressed.

"Shall we go out for breakfast?" I asked, hoping to soften the mood.

"Listen, you really hurt me last night — "

"Hey, wait a minute, what I did wasn't exactly — "

"I know. And I wanted it — "

"No kidding — "

"It's not your fault. I feel awful. I'm confused."

"Uh, listen — "

"No, I liked it — that's what bothers me."

Oh shit, I thought — how do I get into these situations and how can I get out of this one real fast. I looked towards the door. She crossed the room and touched my arm.

Speaking evenly, she placed the burden onto my hands.

"I was a battered child. I've never been fucked like last night. It's all very scary."

We held each other for a while and then went out for breakfast and a long walk.

I had been having sex with women for years at the time of this scene. It certainly wasn't the first time that sex didn't work out, and it wasn't the last. What I was totally unprepared for, however, was the implied connection between consensual sex and child abuse.

Walking back to the bus station to pick up my checked luggage. I thought of my first experience of raunchy lesbian sex. It had been with my first lover — she enjoyed being fucked very hard. We'd roll around on the floor of her room, knocking over chairs, lamps and giving her roommates lots to gossip about. Then one day she asked for more, a lot more, toys, bondage, biting, slapping. I didn't know anything about this stuff. Let me think about it, I said.

possibilities of sexual pleasure. Women were the hunted victims of the omnipotent rapist and the exploitative sex industry and our sexuality was a thoroughly colonized land. In the groups I belonged to, we rarely talked about sex outside

legislation proposed by the federal Conservative government, it may appear that there are fundamental differences in the pro-censorship camp. The bill certainly has many mainstream opponents as the Liberals, the NDP, some



tersely-worded leaflets and dry debates in well-lit meeting rooms. Given this sort of context we probably weren't talking sex at all, we were talking danger all the time. It took me two years to realize what I had done to my first lover, and for what it was worth, to apologize.

"The pinup has now become depictions of sodomy, incest, bestiality, sadism, masochism and degrading sexual conduct, and society must act further to prevent this going any further."

John Crosbie, former Minister of Justice  
"(The Government) considers the representation of vaginal intercourse just as harmful as the representation of sexually violent behaviour."

Lucie Pepin, Liberal MP

"Is the depiction of normal intercourse pornography? Most would say no."

Ian Deans, NDP spokesman  
Mr Jack London, a "leading human rights advocate", said that he defined pornography, those images which ought to be censored, as "violence of any kind, whether or not sexually related, as well as sexual violence or degradation, particularly of women and children."

*Globe and Mail*, June 12, p 2  
In light of the current debate about the anti-porn

feminists and civil liberties associations have criticized its extremely broad definition of prohibited pornography. As the debate unfolds in the straight press and the House of Commons, however, the underlying themes that unite all these groups with the Conservative Party's approach are emerging.

At the centre of these themes is the notion of causality, the idea that the viewing of images and the reading of texts directly cause violent crimes. The responsibility and rationality of the viewer of porn is completely set aside; the viewer is instead seen as an easily corrupted man/woman/child who receives an overpowering message from the image which dictates real action. From this perspective, the viewer is like an empty bucket into which the image is poured. If the image is "good", the viewer will behave well, if the image is "bad," the viewer will be anti-social according to the strength of the image.

The responsibility for the fact that there is a widespread acceptance of this approach must be placed at the door of the anti-porn feminists. Using as evidence very controversial studies involving subjects who are bombarded with pornography and then quizzed about their attitudes towards violence and women, they have been ex-

tremely successful in making the notion of causality with porn a part of common sense. The acceptance of the slogan "Porn the theory, rape the practice" is now automatic.

Beginning with this idea of causality, the anti-porn argument unfolds. Yardsticks marking a good/bad continuum are held up to images and the sexual practices which are supposed to correspond to them. The only argument that takes place is about the limit of the goodness and badness, or what is tolerable by so-called community standards. The more liberal anti-porn lobbyists, for example, currently find themselves in the awkward position of defending "normal" sex and its visual counterpart, erotica. These parties of the debate, from feminist Susan G Cole to consultant Maude Barlowe to the official NDP position, are too simplistically labelled as anti-sex. They are pro "normal" sex, asking for censorship of images and texts that are deviant. They are anti-sex, then, not in the sense that they are against all

bate will consider the possibilities of power, the complexities of consent and violence, the legitimate distinction between romantic love and sexual pleasure.

Second, where are the women and children who this bill is supposed to protect? Are they already in a position of choice, where they can freely choose to live, love and fuck in an extremely wide range of social institutions and relationships? What will be protected by this legislation, are, on the contrary, the very institutions where non-consensual violence against women and children occurs the most.

The nuclear family in 1986, rather than the porn set, the S/M dungeon, or the child lover's apartment is likely to be an abusive, even deadly place. In *Understanding Wife Assault*, Deborah Sinclair cites the following statistics: violence against women will occur in at least two thirds of all marriages; one quarter of all wives are severely beaten during the course of their marriage; 40 percent of all homicides in Canada are between spouses; wife assault is a major factor in 25 percent of all suicide attempts by adult women; and 60 percent of all female murder victims and 30 percent of all male murder victims are killed in a family context. The incidence of rape of adult women within the family is largely unknown, but the majority of sexual assaults are committed by men who are in close contact with the women involved. The Badgely Report on sexual offences against children cites widely varying statistics on the relationship of suspected assailants to sexually assaulted victims. Police statistics estimate that 20.8 percent of suspected assailants are family members while a hospital survey and a child protection survey cite figures of 46.9 percent and 85.4 percent respectively. As for the threat of sexual abuse of children posed by strangers, the Report states flatly that "the results clearly show that the main need of sexually assaulted children is for adequate protection from persons whom they already know and trust."

Through censorship, even fewer choices are presented, making compulsory family living, heterosexuality and live-in monogamous relationships all the more compulsory. Reading or viewing porn will not automatically cause trapped children and adults to leave their oppressive situations, of course. What pornographic texts and images do accomplish, however, is the communication of alternatives to others for whom the sex practices and social relationships depicted in the images and texts may be entirely foreign.

•

The high-pitched urgent scream for help broke the pattern of our breathing and movements.

"What the fuck was that?"

She giggled. "I don't know but it wasn't me."

Another scream.

"That's not sex either. It's coming from the hallway."

I undid her leather cuffs and tossed her robe towards her. Together we stepped out of her apartment, she tugging at the chenille, me buttoning my damp shirt and wiping my hands on my pants.

At the end of the hallway a man was dragging a woman into the corner apartment. There was a fresh bruise on her face and she continued to scream. He pulled her inside, leaving the door ajar. We moved into the doorway.

"Let her go. Don't hit her — we don't want to have to call the police."

We spoke quickly, not knowing which approach to take. We knew the two were a couple living together in the small apartment, that they fought a lot, often physically, and that he was on parole. He turned towards us, letting her go but blocking her exit. She held onto her purse and

crouched in the corner.

"Who the hell are you to barge into our apartment? Are you feminists or something?"

"Listen, just let her go, okay?"

We continued to talk, trying to calm him down. A small crowd of other tenants had gathered in the hallway. His voice began to lose its uncontrolled edge as we kept him talking. He stood in the shadows, dressed only in a pair of black

amy issue somehow still burns at lesbian conferences and in conversations between lesbians, I don't think so. The possibilities exist, on the fringes, to experience sex outside the setting of romantic love in orgies, anonymous sex, with classified ad partners, pick-ups and fuck-buddies, for example, but the moral expectations and assessments still dominate the mainstream.

I like to talk to two of my gay male friends

## Through censorship even fewer choices are presented, making compulsory family living, heterosexuality and live-in monogamous relationships all the more compulsory.

jogging pants. His chest was covered in sweat and smeared with blood. The lines of his muscles stood out in the uneven light.

"She bit me," he said, holding up his hand where blood streamed out of a shallow wound on his finger. "I need fucking shots now."

"You can go for shots tomorrow, just let her go."

We kept him talking some more, letting him blow off steam and regain his self-respect. He reluctantly allowed the woman to gather some things for the night and to be escorted to a taxi by the superintendent. I watched him wring his hands in frustration, flexing his muscles unconsciously. I could smell the sweat and blood on his chest as he stepped very close to confront me for the last time; I could also smell the cunt of my partner on my shirt. The scene between the man and me was complicated, very powerful, and very sexual, but parts of it were very wrong.

•

In the last few years, several new lesbian groups have been formed to deal with the problem of non-consensual violence in lesbian relationships. The literature from these groups maintains that this kind of violence occurs more often than any of us really know or wish to admit. Some critics argue that this is an inaccurate mapping of findings from heterosexual relationships onto lesbian relationships. Others insist that this problem exists as a widespread reality.

It would be interesting to find out the extent of this problem, and the types of relationships in which it tends to be concentrated. A comparison with gay male relationships would also be useful — does non-consensual violence occur more often in the lesbian community than in the gay male community? Does it occur more often and get tolerated more often in relationships where partners believe that they have no alternative form of relationship to choose from, especially in the case of monogamous live-in lovers? Would the greater prevalence of a community-wide norm of serial monogamy among lesbians explain any of these findings?

This sort of information would be very useful in piercing the idyllic bubble in which the long-term monogamous lesbian relationship is all too often uncritically placed. Clearly the causes of the toleration of ongoing non-consensual violence in a relationship are complex and include several economic and social factors. If non-consensual violence is currently more prevalent in the lesbian community than in the gay male community, however, this difference must be explained. Again, are these monogamous relationships formed out of a choice from among many options, a choice made free from the coercion of prevalent opinion and moral assessment? From the manner in which the monogamy/nonmonog-

about relationships. These two have been together for years as best friends, lovers and roommates in a small apartment. Romantically, there is no question of their monogamy. They don't consider themselves as radicals in any way, preferring to label their own opinions as somewhat conservative. The monogamy/nonmonogamy issue that so many lesbians get caught up in seems irrelevant to them. When they look for sex outside their relationship, they get sex, not secondary lovers, in the baths, parks, washrooms, bars and at parties.

Relationships like theirs are rare among the lesbians I know. And yet monogamy would be a real choice if more of these possibilities existed for more lesbians. And maybe fewer women would feel trapped in potentially explosive situations. Monogamous lesbians are not the only lesbians who have problems with non-consensual violence, but the monogamy/possessiveness/jealousy cycle is a common and significant factor for its occurrence. With the censorship of alternative porn, with the alternative values and forms of relationships often depicted in these images and texts, the communication of other choices for lesbians is severely muted.

In the film recently produced in New York, *Parting Glances*, many very depressing statements are made about gay male relationships. The message from several of the characters reads that with the AIDS panic, most gay men now believe that the only practical and even moral response is to form monogamous relationships and to cut down or cut out the tricking, parks and baths. It is not surprising to find, in this context, the suffocating relationship of the two protagonists, and that their arguments exhibit resigned frustration. These two guys are in a well-worn rut, not unlike the couple down the hall in the corner apartment, and not unlike lesbian couples I know that have ongoing problems with non-consensual violence. It is also not surprising that in one argument, the two men in *Parting Glances* come very close to hitting each other.

If this film were an accurate "state of the art" report reflecting widespread trends, it would not be unreasonable to suggest that gay male groups which deal with non-consensual violence will be formed in the rather near future. I suspect, however, that that nebulous creature, the average gay man, is coolly assessing the safe sex information, altering a few details of practices like sucking and fucking, but not panicking, not cashing in the sexual chips to embrace monogamy as the only moral choice. This man's attitude is labelled critically as irresponsible apathy by some, but it may actually be just good sense at work.

Some analysts may suggest that the incidence

representations of any sexuality, but that they morally condemn deviant porn and pervert sex practices. Nonetheless, the context of their discussion of our images of sadism, masochism, pedophilia, gender-fucking and others remains the same as the context for the opinions of the more conservative anti-porn lobbyists. The focus is consistently placed on the images' alleged potential for inciting harmful acts and violent crimes.

Beyond the illegitimate process of subjecting consensual sex to moral judgements, pervert sex practices and utterly non-consensual practices are hopelessly lumped together. The very real social problems of rape and child abuse are distorted to promote censorship through the notion of causality. Rape and child abuse, we are told by the anti-porn lobbyists, occur as direct results of texts and images, rather than instances of the failure to respect consent.

The real irony of these discussions is twofold. First, sex practices in the form of pornographic images are being censored without the censors ever having to step from behind their ideology of causality to talk about what sexuality or pleasure is, apart from danger. In the coming days, I suspect that no mainstream party involved in the de-

of non-consensual violence in lesbian relationships points to the pervasive quality of violence, that like a disease, it has somehow spread into the most unlikely domain of lesbian lovers. A more useful perspective, however, would begin with a look at the values and ideas behind the relationships where non-consensual violence occurs frequently. The nuclear family, with the ideology of compulsory heterosexual marriage as its centrepiece, must be named as a most anti-human institution in this regard.

There would be nothing objectively wrong with monogamous relationships, heterosexual, gay male, lesbian or otherwise, if the notion of monogamy were thoroughly renovated, removing all coercive aspects found in traditional marriage. Monogamy in this sense would become more of a choice, an institution more likely to provide for

Look at the S/M subculture as our good friend Gayle Rubin would insist. I don't think that this movement of sexual practices has anything to do with the disclosure or the uncovering of S/M tendencies deep in our unconscious and so on. I think that S/M is more than that; it's the real creation of new possibilities of pleasure, which people had no idea about previously. The idea that S/M is related to a deep violence, this aggression, is stupid. We know very well what all those people are doing is not aggressive; they are inventing new possibilities of pleasure with strange parts of their body — through the eroticization of the body. I think it's a kind of creation, a creative enterprise.... These practices are insisting that we can produce pleasure with very odd things, very strange parts of our bodies, in very unusual situations and so on.

Non-consensual violence certainly involves the

## **Regardless of all the polite talk about safe words, limits and consent, S/M can entail the use of real force. The entire package of responses found in an ongoing non-consensual violence pattern, however, simply does not emerge in S/M scenes.**

the partners' needs above the demand for conformity. We also need to establish more firmly alternative forms of relationships which can provide love, affection and friendship on one hand, and sexual pleasure on the other. This is not to suggest that a new standard or dogma should be formed such that, for example, the model of a gay pervert nonmonogamous S/M fetishist would be promoted as the only choice for getting sex, or that sex radicals believe that love, affection and friendship are irrelevant. On the contrary, the proposition that the pursuit of sexual pleasure outside the traditional setting of romantic love is fully legitimate opens up the possibility of real pluralism in terms of sex practices and relationships. Such a pluralism can only enhance our choices of how and who we love and fuck, and how and with whom we form friendships, thereby increasing the possibilities of better experiences in terms of both quantity and quality, and decreasing the probability of being engaged in non-consensual violence.

Our perspective on violence should also begin with a careful look at the important distinction between non-consensual and consensual violence. These are not flip sides of the same coin, variations on a theme or gradations on a continuum. Continuities between non-consensual and consensual violence do exist, of course. For instance, regardless of all the polite talk about safe words, limits and consent, S/M can entail the use of real force, slapping that stings hard, whipping that easily bruises. The entire package of responses found in an ongoing non-consensual violence pattern, however, simply does not emerge in S/M scenes.

I question the legitimacy of applying traditional psychoanalytical assessments to cases of non-consensual violence and they are equally out of place in analyzing S/M. There are no deep psychological themes that are carried over from non-consensual violence to the other side of consent, the domination and submission of S/M. Sadism and masochism are neither heavy-duty psycho trips or cathartic therapy sessions. Michel Foucault, in an interview by Bob Gallagher and Alexander Wilson, discusses the common misunderstandings about S/M.

destructive use of power as it is wielded in many ways, on many levels. Is power, then, inherently bad, and should we therefore encourage images and sex practices in which we celebrate the sexiness of sex without power and "eroticize equality"?

For the most liberal of the anti-porn lobbyists, when they do attempt to talk pleasure rather than danger, this is the somewhat vague Utopia that we should be reaching for. Tasteful erotica which knows no sweat, strain, snot or blood, no aggression or pain, is the imagery which will, thanks to causality, lead us directly to their Utopia, steering a firm course away from the shoals of practices like S/M and pedophilia. And from their perspective, it follows that the worst representation of power imbalance, the most illegitimate display of violence, domination and submission, remains pornographic images involving children. At the same time, the power of sexuality is recognized and assigned the promotional role of "eroticizing equality" in this erotica.

Power is not, however, inherently bad, it is something that pervades all social interactions and can be wielded constructively or destructively to varying extents. "Sex without power" must be unmasked as a total contradiction in terms. Further, sexual experiences, if we can make the room needed to take sexual risks, can help us to learn about the complexities and possibilities of power and the responsibility of consent.

Not that porn and pervert sex practices ought to be attributed a didactic end first and foremost. As consensual activities, they require no further defence or *raison d'être*. As they communicate and testify, we may learn about the values and ideas behind these practices, but they should not be required to teach. The legitimate measurement of correctness and goodness is limited to the establishment of consent; the exciting, mundane, risky, boring and frightening pursuit of pleasure needs no end other than pleasure itself to prove its validity.

Chris Bearchell, Rick Bébout and Alexander Wilson, in a 1979 *TBP* article on pedophilia and children's sexuality, offer the following definition of consent, "saying yes in a situation where one has the power to say no and be taken seriously...and the power to not only enter relationships but also to leave them without suffering drastic consequences." The argument that women cannot really consent to sadism and masochism, and that children cannot consent to sexual activities between themselves or with adults denies the

power that they possess as active and thinking social agents in sexual relationships. Through a loosening of coercive social institutions and paternalistic notions, the power of children to take control of and responsibility for their own sexuality can be further enhanced.

It is true that age discrimination is widespread, and that total equality does not exist between adult/child sex partners, but, of course, it never exists in any sexual or social relationship. Nevertheless, we can and do manage to have ethical sexual experiences in spite of the inequalities between ourselves and our partners. And for most of us, those consensual experiences began well before we had reached the legal age, and we shared them with partners of all ages. In my own early encounters with kissing, oral sex and fucking the conditions of consent outlined above were more than met despite the seniority of my partners and the unnecessary guilt, fear, anxiety and ignorance which accompanied my interests.

Discussing equality and sexuality in the same breath, however, is complicated and possibly misleading. Too often, the power wielded through social, economic, gender and racial oppressions is conflated with the different kind of power that exists in a sexual relationship. "Eroticizing equality" suggests the selling of the idea of equality, as if something very bland requires promotion with the unthinking and unwilling masses. Equality, however, will be won through conscious efforts against these and other oppressions, not successful political advertising campaigns harnessing the seduction of sexuality. These kinds of efforts should be analysed with far more respect for the participants involved whose political goals do not require didactic or slick packaging.

I suppose that if the politicians, police, courts, doctors, psychiatrists, churches and institutions allegedly concerned with the welfare of women and children had their way, and if the censuring tides within our own communities were successful, the room to take risks would not be available. The reality is, however, that no matter what law is passed and no matter how much the issues of power, violence and sexuality are misrepresented all around us, we will continue to take that room anyway. Getting it on and getting off in the most hostile environments is a very common experience. That atmosphere of hostility can sometimes make getting it on even more fun than otherwise, but that is the beginning of another discussion.

•

I was a little tired.

The sticky warmth of the menstrual blood and piss that had run down my legs and splashed my feet began to cool slowly. Shifting slightly to ease the pull of the shackles hanging heavy arms above my head and breathing the close warm air deeply. She let go of my ass, rocked back off her knees

and stood to lick the sweat on my face. The large mirror set up beside us caught her taunting smile.

"Not used to being on this end of things, are we?" she said, casually dribbling the damp ends of the whip down my chest with a lazy motion of her wrist.

"Go fuck yourself —"

She laughed and let that defiance pass by.

"Listen, keep that up and I'll crack out the makeup and lace."

She stepped backwards, reached for her cigarettes and lighter, and laid the whip down. I watched her tap out a cigarette and snap her zippo. I thought about the calm assurance written across her face. The sweat stains on her torn t-shirt spoke of her exertions.

The sweet stinging on my back rippling through the haze of warmth, her face taut with concentration, stepping into the swing, making every effort to carry off the insouciance and yet betraying the intense pleasure of swinging the whip hard. And watching the glistening in the shadows reflected in the mirror I could barely look into while the strokes began to cut. And massaging burning ass flesh with her cool hands moments before easing her fingers one by one into my waiting asshole pulling me backwards against the mounting pressure rocking me between the hand in my cunt and on my clit and the more harsh and insistent penetration from somewhere behind me.

I was tired but we worked it out.

Pulling the heavy black leather jacket on, the inside edges of the studs tickling my sensitivities, the reassuring coldness of the dripping chains nudging my bare ass, the weight and feel and mirrored attitude restoring reflected imagery. She crushed the butt of her cigarette with the heel of her boot and I knew this time I could watch her really fucking push behind her efforts and I could watch her insouciance become flushed obsession and stretching this time to put her entire body behind it it came down almost as hard as I expected and I watched the traces of another sneering smile begin somewhere on the corner of her mouth. Later I would smile to myself too. ●

*Anna Marie Smith is a photographer, a graduate student at the University of Toronto, a former director of Sparkes Gallery, and is affectionately described by her sister as a lezzie smut fiend.*

*The photographs accompanying this article are by the Flying Femmes, a project by Anna Marie Smith and RuthAnn Tucker which produced images of lesbian porn from December 1984 to April 1986.*

*"Michel Foucault, An Interview: Sex, Power and the Politics of Identity," by Bob Gallagher and Alexander Wilson, was published in The Advocate, August 7, 1984.*

*"Another look," by Chris Bearchell, Rick Bébout and Alexander Wilson was published in TBP, March/April 1979 and is collected in the anthology Flaunting It!*



# SUMMER SNAPSHOTS

**1961**

I am four years old. The lady in the bathing cap at the edge of the lake is my mother. That's my father jumping off the dock, arms flailing to make me laugh. Those four girls are my sisters, older than me and mysterious.

I am held up by a bright orange life-jacket, dog-paddling, my chin just above water.

"Look at me!" I cry, delirious with joy.

The lake is cool and so clear I can see my feet, spotted fish glint below them, I don't ever want to come out. Here comes my dad, he grabs me, he gives me a hug, I like the scratchy feel of his cheek. I paddle furiously toward the dock.

"Watch me dad!"

"Look at him go!" he shouts.

In me it bursts, this happiness: water and sun, my father's strong hands, my mother dipping hers in the lake. Those are my sisters laughing. These are my legs, moving me along.

**1964**

Skinny and seven and brown as a nut from catching salamanders, climbing trees.

I stand in left field, willing the ball not to come my way. But it does: a high fly. I hold my breath, I hold my glove out, trembling. Then smack! a miracle! the ball is in my glove. But when I throw it to Brad, it careens crazily, falls short and rolls. Brad blocks it with a PF Flyer, deftly, he's good at everything. He's my idol.

He picks up the ball, socks it in his glove three times and walks toward me.

"You throw like a girl," he says loudly, lip curling into a sneer.

He laughs then and the others join in. From the base of my spine to my neck, a current of electricity runs. My eyes are hot and wet but I won't cry, I won't.

I poke my head under Judy's bed to find the blue-and-white suitcase. I pull it out carefully, my mother musn't know, I listen for the hollow sound of her rolling pin downstairs. I undo the clasps. Inside, pure magic: a Barbie doll face-down in a heap of bright clothes, small plastic shoes and stockings, even tiny pieces of jewellery. I'm not supposed to do this but I can't help it.

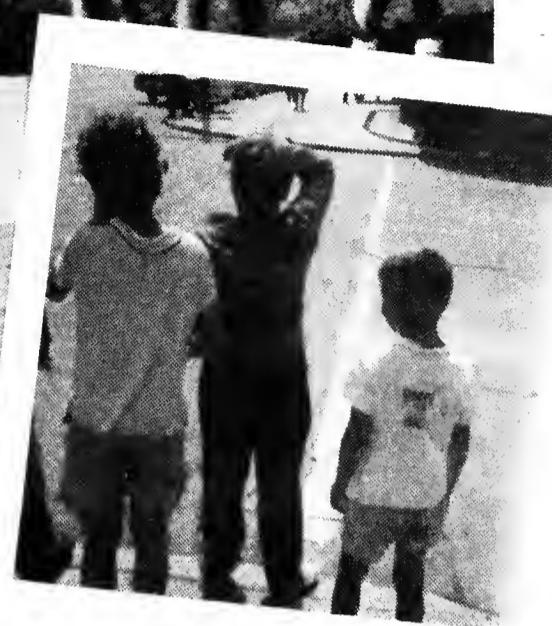
Barbie is naked and cool in my hands. I pick out a scarlet satin ballgown, spangles on the skirt, a stiff crinoline underneath. I dress her gently, I make her walk, the hard plastic feet just touching the wood floor, no sound at all. Then I lift her up and hold her tight, run the smooth satin against my cheek. The curtain stirs in the faint breeze.

Alert as a small animal, I listen for the thump of the rolling pin, hot with shame and pleasure.

A humid Saturday night, June bugs whir and fling against the screen door. My father is making popcorn, lifting the pot from the stove and shaking it to make music, doing a jig. He makes us laugh.

I want to ask: how do you throw a ball? But I'm shy with him, and he's always tired from work. Besides, I don't want him to know what they call me: sissy.

That bunch of buttercups in a jar I picked for



my mother, my knees in the cool grass. I lie on the couch with my head on her warm lap, rise and fall, rise and fall. The popcorn's almost ready. For now I'm safe.

**1968**

Eleven and boy I can run fast. My spikes bite into the orange cinder track, I'm way ahead, I hear cheering. The string at the finish line gives softly with my chest. I run off the track and tumble to the grass, clouds rushing overhead in such a blue sky. Feet approach fast, my friends to clap me on the back. I close my eyes and say: I'm good at something, I'm good at something, I'm good at something.



Doug and I clamber out of the pool, slippery and agile as trout, eyes stinging with chlorine. I chase him to the showers, my best friend, we're always joking about something.

In the shower room we're suddenly shy. There are older boys soaping themselves under the white jets of water. They have clumps of hair above their weiners, that's what we call them, fat and longer than our pink, ridiculous ones. I can't take my eyes off them.

"Hurry!" says Doug, already changed and springing out the door.

I stand on wrinkled feet in my dripping suit and shiver, pretending to filch for something in my gym bag. Look at them.

I think of the Greek gods in mythology books I love to read. I read too much, I have glasses now. But everyone at school knows I'm smart so I don't get teased as much.

Apollons really exist, I think. That curly hair, those muscles, these boys have them.

The back of my neck is tingling. I look, I look. They are so beautiful.

**1969**

Doug's room is a yellow shell, pure light, it used to be the attic. The air doesn't move, torpid flies buzz and slowly circle. Gary, Doug and I sink our teeth into cool ripe pears.

"It's so hot," says Gary. "Let's take off all our clothes."

"Do you want to?" Doug asks me, blue eyes shining.

by Michael Totzke •

"But you won't be living here!" I burst, choking, my glasses fogged up.

She has nothing to say. I can see she's in a hurry to leave, I'm holding her up.

"Just go then," I say, and climb higher.

I watch her walk across the lawn past the yarrow and black-eyed susans. I hear muffled goodbyes, a car starting up, I can't stop crying.

I don't understand. Why am I such a sissy?

**1970**

Rain falls tonight, light and silver. My mother is knitting in gold lamplight at the end of the couch, her special spot. My father plays the piano in his wonky, forties style: *Mood Indigo, One For The Road*. Judy and Lynn are upstairs, they're silent, more mysterious than ever, hair up in rollers.

I sit on the swivel chair, one foot curled under me, the other pawing the floor with a desert boot to spin me around. I watch my parents go by, again and again, both in profile. I like their four hands working: two with fat yellow needles, two on the ivories.

I have the best secret. This morning, early, I woke to the raucous sound of starlings, my dick stuck to the sheet. I know what that means.

~~~~~  
Alphonse and I are best friends now that Doug is going to a different high school in the fall. Here we are at Blue Springs, we've bicycled out on the gritty back roads.

We perch on dried-out logs away from the water, a private clearing among dark firs, sand hot under our feet. Mine are hard on the bottom from tennis, you should see my serve.

We are smoking Number 7s. Alphonse is so cool, he blows these great rings or the smoke streams from his nostrils, when I inhale I just cough.

I'm dizzy from the smoke and sun and rock 'n' roll. All the slow songs on his transistor make me think of Alphonse: his dark pink mouth, his brown arms, the lump in his green Speedo.

Dragging on a cigarette, trying to look tough, I keep this to myself.

~~~~~  
A cool night in August, school just two weeks away. Lying on my bed, my skin gives off heat. In the moonlight I can see the puddle of white on my belly.

I've tried for a week to jerk off, Alphonse told me how, but nothing happened: it just hurt. This time too, but then it felt great, oh God, what is this, my whole body shook. This is called coming.

I can hear my father snoring softly, Judy shifting in sleep. The air smells fresh. The white stuff smells salty, like bleach sort of, or chlorine. I smooth it around my navel.

In me it bursts, this happiness: a pearl of a moon, Alphonse's mouth, my own skin.

I know one thing very clear. I'm what boys joke about: a fag.

Outside the black sky is enormous, pricked with stars, the mystery of summer. ●

Up in the maple tree in the back yard and I won't come down. Diane is leaving, she's just married, she's my favourite sister.

At the beach she'd hold her breath, dive under the waves and fling me out of the inner tube, a laughing tangle of gawky limbs. Later I'd watch her put on silvery lipstick to go out rollerskating, this glamorous creature, oh she's beautiful.

Last summer she took to me see *Funny Girl*, we went twice it was so good, I bought the record. In the mirror, I sang soundlessly to *Don't Rain on my Parade* and imagined I was Barbra Streisand: head flung back, hands out. I made sure no one was around.

Diane stands under the tree, I won't look at her, won't let her see I'm crying.

"I'll be back in two weeks," she says.



# COMING OUT - ON THE JOB

*Telling co-workers that you're gay or lesbian is something that's not covered in any on-the-job training*

I've

heard many coming out stories and, surprisingly, I never find them boring. Each story is filled with the elements to comprise good theatre: unfolding personal drama tinged with emotion, sex, romance and, occasionally, hostility. The pattern of cathartic revelations to family and friends, and the transformation of life with a passionate lover in the wings seems familiar.

Maureen Warren, Michael Phair and Bernie Marcoux each took their story one step further with the admission of their sexuality to co-workers. For many, the workplace remains a barrier to our honesty, especially when homosexuality can be legally used as a reason for dismissal in every province in this country except Quebec. But for these three, the difficult decision to come out on the job met with positive results. They couldn't have hoped for better scripts.

You probably wouldn't forget Maureen Warren if you met her. She has a contagious, almost boisterous, enthusiasm and warmth. Divorced for five years and the mother of four, she now lives with her lover Audrey, also divorced

*continues on page 28*

and raising two children from a previous marriage. Maureen is an outreach worker at the Boyle Street Co-op, a social service agency in the inner city. This job follows an eight-year stint working in the *Edmonton Journal* library where the whole process of coming out of the closet began for her.

"I started being uncomfortable at the *Journal* because I was aware that a relationship I was having with another woman might be found out. I was not legally separated, yet not divorced. I was concerned because I had under-age children at that time and I was super-worried about the loss of custody of my kids. My husband had never made me think that he would try to take the kids but people had warned me that there were a lot of custody problems. So I was very uptight about people finding out. I almost had a breakdown at the *Journal* and I blew up at work. My doctor sent me home and put me on medication. I was zonked out at home for about three weeks."

"I had buried the fact that I was gay through 23 years of marriage and suddenly here it was again. I had met someone and it was back. The pressure to have to deal with that was tremendous."

Maureen began reading what she could about homosexuality and she involved herself in the gay and lesbian community. She had good friends who were reporters at the paper and although she told them that she was a lesbian, she felt she couldn't tell her co-workers in the library. Her reluctance to confide in her fellow employees increased her desire to find another job.

She discovered a certain camaraderie and intimacy among the workers at her new social service

## "I was very uptight about people finding out. I almost had a breakdown at the *Journal* and I blew up at work. ... I was zonked out at home for about three weeks."

job, that was non-existent at the *Journal*. The staff talked about their personal lives and Maureen soon began to feel like she was watching from the sidelines. "Everyone else would come in on a Monday and talk about what they'd done on the weekend with their mates, partners or boyfriends. They would ask me things but I couldn't tell them and it was like I had a life but it didn't exist at work."

After a year, Maureen was tired of trying to keep tabs of who knew and who didn't. She set out to tell each of her work mates separately.

"I was doing it for myself. I hadn't heard anything that would encourage me to tell these people. I wouldn't have been surprised if someone had reacted badly. They were from married backgrounds and I hadn't heard any talk around the office revealing any kind of acceptance of homosexuality."

As it turned out, the staff were generally supportive and non-judgemental. Only a woman who we'll call Clara responded in a negative and odd way. I noticed a trace of amusement in Maureen's voice when she reconstructed the conversation she'd had with her.

"Clara, I want to tell you something," I said. She was typically breezy and replied, almost singing, "Oh sure Maureen, have a seat, and what do we want to talk about today?"

"I want to tell you something about me you

don't know," I said.

"Maureen, I know everything about you."

"No, Clara, you don't know that I'm a lesbian!"

"Her tone suddenly sounded alarmed and the discussion became more animated."

"You're what?!"

"I'm a lesbian!"

"Maureen, you're not!"

"I am, Clara!"

"But you're so much fun, you're so intelligent!"

"What's that got to do with anything?"

"You're so nice!"

"What's that got to do with anything?"

"You can't be, that's what!"

"Clara, believe me, believe me, I'm gay!"

"Oh my God, I don't believe it!"

"We sat and talked about it and she said she would try to get used to it. I told her we could talk anytime or I could give her some material to read. Again she said, 'I don't know if I can handle this!' I told her I would check with her in a year to see how comfortable she was with it because I emphasized that I wasn't going to change, I was going to be me."

"Less than three months later I was at an ASWAC (Alberta Status of Women Action Committee) conference and an issue came up about recognizing gay and lesbian pride day. A woman from the North had said that she thought if ASWAC recognized the day the organization would be tarred as being only a gang of lesbians. Clara stood up, took the microphone and said that lesbians are women of Alberta and they deserved support from the rest of us. When I went into the hall afterward I told Clara I had wanted to get up and hug her. She told me that she didn't just do it for me, that she really believed it."

While Maureen had found acceptance after talking to her co-workers, there was still a big obstacle blocking her goal of being completely open: her boss.

"Every person I told said, 'Just because we don't have a problem with it, for God's sake don't tell George (the director of the agency and not his real name). So I didn't tell George. What ended up happening was I found myself in the weekly staff meetings being very argumentative with guess who — George. I found myself disagreeing with him and being very aggressive with him. I had to sit back and look at it and I realized I had a lot of strong feelings toward him because I had been told that he wouldn't accept my sexuality. I decided I had to do something to diffuse this antagonism. So I told him I needed to talk to him."

"He's a very strong Baptist. I was really nervous. All my co-workers could be nasty and antagonistic but they couldn't fire me."

"I had told him that I wanted to talk to him about myself. We went for lunch and somehow he mentioned that because of my past and my involvement in the air force that he found me kind of fascinating. I said, 'You'd be even more fascinated if you heard I was a lesbian.' He said, 'I would be surprised.' I said, 'Well you can afford to be surprised because I am.' And we talked for two hours and his problem was accepting it on a religious basis. It was an emotional time. When I was telling him I was crying. It brought back so much. I felt like I was back at the *Journal* again. I hadn't felt the same way telling my fellow employees. He said, 'Don't worry, your job's not in jeopardy.'

"We hugged each other at the end of it. I told him that I really believed in the ethics policy that we had. If I had anything unethical to do with any of the clients I would deserve to be fired. I gave him some Metropolitan Community Church lit-

erature which he agreed to read. In the end, my sexuality wasn't an issue with him at all."

"It's like getting a monkey off your back. I've never had an addiction problem but I imagine it's much the same as when someone gets rid of an alcohol problem. There's no longer this thing hanging over your head. I felt very controlled and much tighter before. Now I basically feel free. I'm free to be who I am, to know that I'm just me and that's o.k. I'm not so great but I'm not so bad after all."

To say that Michael Phair is a civil servant and teaches occasionally at a community college would only be telling half the story. His after-hours involvement in the gay and lesbian community probably consume more of his time than does his regular job. Michael is active in the GALA Civil Rights Committee, the AIDS Network of Edmonton, and worked on the recent provincial election with a candidate sympathetic to gay and lesbian concerns. His apartment, a frequent location for meetings, usually takes on the ambience of a drop-in centre. Despite his frenetic schedule, he always has time to talk.

Ironically, Michael's activism has not been a life-long practice. Five years ago he did virtually nothing for the lesbian and gay community. Like many others he was connected to the gay scene through the clubs, bars and other gathering spots. In 1981 he was catapulted into gay politics after being arrested as a found-in during the Pisces bath raids. He ended up playing a key role in the Privacy Defense Committee (PDC) and became a public spokesman for the group as well as for the entire gay community. The local media was hungry to interview a real homosexual who was willing to speak to them openly.

"After doing a few anonymous interviews I thought about it and realized what I was saying by not providing my name. I decided that I was proud of who I was and it was ridiculous to keep hiding. I resolved that I would use my name publicly or not bother saying anything."

Michael had occasionally thought about telling his co-workers that he was gay, and his involvement in the PDC accelerated the process. He knew his media appearances would be widely viewed so he set out to tell his fellow employees.

Coming out at work might not be that risky for most civil servants, but in Michael's case it is somewhat remarkable. At the time of the raids, his work was concerned with young children, a group that many identify as needing protection from homosexuals. As a consultant for the provincial Department of Education he was responsible for monitoring government programs, certifying teachers, and speaking to parent groups. Almost 40 percent of his time was spent in classrooms.

"I was always quite terrified of people at work finding out I was gay. I had often considered telling people but I felt I couldn't because I worked with young kids. The only people who knew about me were good friends. I went to see my boss and I don't think he was aware yet of what was going on. I was honestly terrified before seeing him. It's difficult enough to tell someone you're gay but I also had to tell him that I had been in the bath raids and that a criminal charge had been laid against me."

"He was quite good. He basically indicated that as far as he was concerned, people's lives outside of work were their own and he was not going to worry about it. Later he told me he did have some hassles with people higher up who had heard about me and he told them if they wanted to do something to go ahead, because as far as he was concerned, my performance was fine."

"Within a day or two a fellow employee who I

didn't know terribly well stopped by my office and basically asked if what he'd heard was true. I said I'm sure it's at least that true and probably more so. Then I was sure everyone knew and was talking about it. That made me a little nervous but I was also relieved because it confirmed what I suspected. I was glad too that someone had the nerve to at least ask me about it."

"Remember that I was in a large office, with about 30 consultants and 17 secretaries. A couple of people who I didn't know well went out of their way to be particularly nice to me. There were also a couple of people who would sort of cringe when

**"After doing a few anonymous interviews, I thought about it and realized what I was saying by not providing my name. I decided that I was proud of who I was and it was ridiculous to keep hiding. I resolved that I would use my name publicly or not bother saying anything."**

I came around. For some time I was quite nervous and found it difficult to spend any time in the staff room. I wasn't around the office that much anyway but I ended up finding it even more difficult to go in there."

"After a while, it became apparent that people were seeing my name. Once I was down in some little, tiny town in central Alberta when I had to meet with some new staff. A couple of people there mentioned they had seen me on TV and I nearly fell out of my chair. I realized that people were probably hearing about me but it's a bit jarring when you're actually confronted with it."

"Except for a couple of people who ignored me I didn't get any outward negative reaction at work. The secretarial staff were wonderful."

"Interestingly enough, it hasn't been a problem at the college where I teach part time. My supervisor there, the department head, always made it clear that she couldn't care less about my sexual orientation and she was glad to have me on staff. Later on, the woman who runs a similar programme at the University of Alberta who had known about the bath raids, hired me to teach a summer course."

About 10 months ago Michael applied for a new position in another government department. When it became apparent that they were interested in hiring him he told them that if it was going to be a problem that he was gay and occasionally got his name in the press then they shouldn't hire him. He got the job. Since that time his boss has left and he's already told his new one.

"Before all this happened I was terrified of anyone at work finding out I was gay. I did all kinds of things to hide my identity. It was a big waste of energy and time. I'm sure that my tendency to want to over-prove myself at work was part of being in the closet. It's a world of difference now than the way I felt before. My life is more diversified — I'm involved in more political issues."

Bernie Marcou is a gentle and assuming man, and his friendly manner makes for easy conversation. At 24 he's involved in a couple of gay and lesbian organizations and is a shop steward of his union local. He has worked at the post office for five years.

I was curious to hear Bernie's story because a straight friend once told me that homophobia

# MORE TO COME!

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Pick it up when  
you go out



was rampant in the post office. She was reluctant to bring a female friend to a Christmas party, fearing people's reaction.

When Bernie first started working as a postal clerk he had told no one about his sexual orientation.

"After a year or so I became active in the union and by this time I knew I was gay and had told a few close friends. As I became more involved with the union, I saw that people there were quite accepting of homosexuality. Our union itself is very supportive of efforts to gain equality rights. A lot of people were obviously supportive and I felt comfortable in coming out to those that I knew were supportive or were gay themselves."

The first workmate Bernie spoke to was only slightly taken aback.

"I went to the women's locker room to have a smoke with her one day. We were talking and she asked me if I had a girlfriend or something. I said no, that I was gay. She was kind of surprised but she took it really well. It was no big deal."

"After that our friendship seemed to grow, as with most people I came out to. Most of the reaction I got was quite low key. After a while, almost everyone in the union knew and some would ask me about my outside work in the gay community."

After speaking to union members Bernie didn't actually make a point of telling co-workers. "In a way I did because we have these green aprons on which I pin my Dignity button and my STOP AIDS button. If people ask what the buttons mean I wouldn't necessarily tell them all — that Dignity is a gay group, unless they were curious and asked me more about it. I suppose I still have these fearful feelings hanging on like anyone would. Some days I'm tired and I don't feel like getting into it."

"I'm sure all of my supervisors know I'm gay and it has never gotten in the way. There was one supervisor who knew and it was very uncomfortable, but then for a one-month period we had to work together quite closely, sort of cooperatively and we ended up becoming quite good friends. I've never had any problems with any of them. They generally respect me because I'm a good steward."

"One thing I have to remember is there's over 800 people in the building where I work and so all kinds of people work there. I've read bathroom walls — I know what people think so I do have to be somewhat careful. Among my immediate co-workers I try to be as open as I can. It's a constant process."

At the very least, these stories reveal that when people are confronted with a gay or lesbian workmate they are generally willing to live and let live. From a larger perspective (and I know it's been said before) taking a public stance can't help but have positive repercussions for all of us.

Recently, national attention has again been directed our way in human rights legislation. Michael, Maureen and Bernie's co-workers may be listening to these news reports with a slightly altered perspective. To them, we are no longer a strange group they have heard about second-hand. Instead, we are sorting mail across the hall or sipping coffee in the lunchroom. If they felt hostile towards gay and lesbian rights before, this has likely been tempered with the flesh-and-blood presence of a gay employee. It is easy to brush off issues promoted by strangers, but it's much more difficult to dismiss the concerns of a co-worker. ●

# BYZANTINE EYES

by Bruce Carson •

I glance at my watch — 9:30 — my briefcase feels like a lead weight. After such a long day, all I'll be able to do is grab a bite to eat, take a shower and relax, then collapse into bed.

I walk to the edge of the platform and stare into the distance. Somehow I expect this will make a subway train appear magically out of the darkness.

A number of people mill about the station: a few office workers like myself, wearing suits and looking miserable in the heat; tourists carrying cameras and checking maps; students joking around... then I see him. He's standing apart from all the others, seemingly cool in khaki jeans and a white cotton shirt.

I'm interested immediately. I walk a few tentative steps closer until I can see his face clearly. He



Illustration: Ian King

has dark eyes and a long, irregular nose. His hair is curly and black as coal. His skin is sunburned. He resembles the portrait in mosaic of a Byzantine saint at the Art Museum which always fascinates me. Like the portrait, there is an aura of mysterious calm about the stranger. I notice how self-assured he is. He stands straight, arms relaxed at his sides.

I inch towards him and experience the usual nervous attack when I see a man who excites me and I want to make contact. I feel my stomach flutter. My eyes want to look away and my glasses slip down my nose. I force myself to keep staring. He returns my gaze. I try desperately to think of a halfway intelligent opening line that will break the ice and get a conversation going.

"The trains are slow tonight," he says.

The sound of the stranger's ordinary American voice startles me — after comparing him to a Byzantine artwork I half expected him to speak in an ancient tongue. I'm also amazed he has spoken to me first. Although we're probably the same age, I feel old and tired in my rumpled suit. I try to reply but the words are caught in my throat.

"Are you just getting out of work?" he asks.

I grip my briefcase. Get a hold of yourself. Say Something!

"I stayed late to finish up a project," I manage to say without mumbling. "You have a nice tan."

"Thanks. I'm on vacation." The stranger smiles. He has beautiful white teeth. He places his hands on his hips. I can see shoulder muscles flexing beneath the soft folds of his white shirt. My heart beats faster.

"I was at the beach all day," he continues. "It's the first time I've seen the Atlantic Ocean. I couldn't believe how blue it is."

"I'm glad we're having good weather while you're here," I say lamely. At least I'm still talking.

"This is a great town," he says with enthusiasm as he moves towards me. "I'd like to know someone here — that would make my trip even more special."

He's so close now I can smell the wonderful mixture of coconut oil and salt on his skin and hair. His gaze is steady and calm, which soothes me, yet jangles my nerves at the same time.

The platform shakes. The Ashmont train pulls in.

"Here it is," the stranger says.

"I take another line," I blurt out without thinking. "I have to wait for the Braintree train."

He smiles again and looks at me closely. "Too bad," he says softly.

My mind races as the cars come to a noisy stop. I picture myself boarding with him. We go back

to where he is staying... I undress him and see his tanned, smooth body... I feel the pleasure of making love with him... afterwards we'll hold each other close and talk quietly into the night.

The stranger steps onto the train, then turns. His black eyes penetrate me.

I am overwhelmed with panic. A shrill voice inside me begins to nag: 'You can't go off with a total stranger, what if he's a psycho, what if he's into kinky sex, what if you get a disease?'

I begin to tremble. My suit clings to me. I walk in the direction of the train, then hesitate. He stands at the door, arms casually at his side, those intense Byzantine eyes beckoning me.

I take a deep breath and step towards the train. The door closes abruptly before I can hurry across the threshold. I watch helplessly as the train pulls out of the station. I see the stranger, still by the door. He leans forward, staring at me through the cracked glass. His face looks jagged, like pieces of a mosaic come to life.

I run along the platform to keep him in my sight. The desire surging within me feels strong enough to stop the rapidly-moving train. The vehicle rolls on, becoming a distant blur of light gradually fading away. I know I'll never forget my last image of him... dark eyes burning, with an expression almost of hurt on his sunburned face.

Cursing myself for fucking up again, I hardly notice the Braintree train arrive. I board it with a long sigh. My briefcase feels like a lead weight. The doors close and the train rattles out of the station. I stare into the darkness of the hot summer night. ●

# Pounding the pavement in search of understanding

*Play about pedophilia challenges us to reclaim our own sexual experiences*

*Pavement* written and directed by Hinderik de Groot. duMaurier World Theatre Festival, Toronto.

Christine Bearchell •

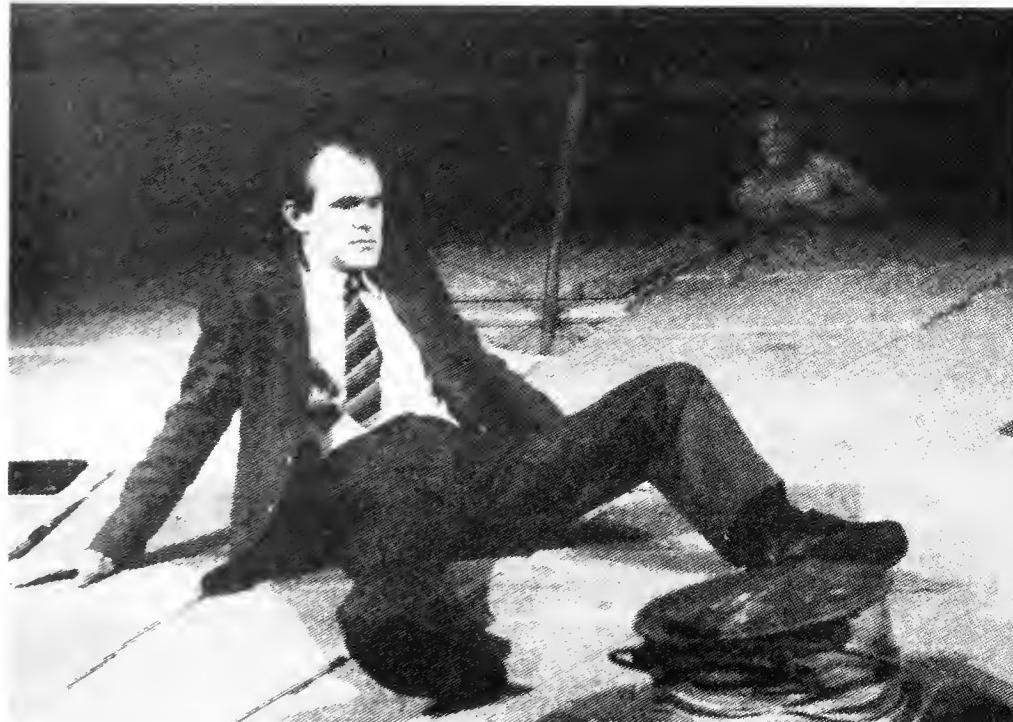
The star of *Pavement* is the set, designed by Firma Neilissen. First it consumes the entire stage as a massive floating table, slowly tilting to a surreal angle to reveal the tormented narrator/hero seated at the far edge. He is writing the first of several letters that comprise the entire verbal content of the play. The letters, written from Amsterdam in the summer of 1965, are presented as a voice-over.

Two of the table's legs appear. David — the object of the narrator's waning obsession — emerges from within a leg and crawls up the

ing the pedophile's feelings, making him a more sympathetic character than he might otherwise be. In the words of another reviewer, it "touches the audience in every unexpected spot, opens eyes where there were none." And that is no mere feat of stage magic.

Among other things, it is a violation of the federal government's proposed anti-porn law, which will forbid anyone from suggesting that sexual relationships involving anyone under the age of 18 are natural or are not necessarily harmful.

This is not to say that *Pavement* produces a flattering, or even an ordinary, image of pedophilia. While revealing only the perceptions of the older partner in the relationship, the play never strays from the stereotype of the pedophile as tortured by the inevitable aging of his love. It takes the "pity this poor wretch, don't condemn



**Reclaiming sexual experience:** exploring pedophilia in *Pavement*

length of the table, under the linen, transforming it into a bed.

The bedding is later sucked into a crevice in the centre of the front edge of the impossibly tilted surface, revealing a stretch of sidewalk. The crevice is a sewer grate in the curb which will later, thanks to another impossible tilt, grow large enough to accommodate a flow of bodies through it.

Here on the shifting paving stones of his nightmare, the narrator recalls another, rural wasteland where he and young David first came together and then grew apart. Wildly, he indulges his anguish at falling out of love. The paving stones themselves heave and breathe, occasionally yielding up an object or a character.

The art of illusion is employed — at times rather clumsily — to distract us from a simple but, to many, startling idea: that young people can and do engage in consenting sexual relationships, sometimes even with adults. This play conjures up a convincing mixture of potent emotions while taking for granted the possibility of mutual man-boy relationships. It has the effect of universaliz-

him" approach that has been used to disempower minorities of many sorts throughout the ages.

But realistic or not, the play challenges us to reclaim our own sexual experiences. Another member of the audience told me about a conversation with someone on his way to the play: a man who had been in a relationship with his father's best friend since he was eight years old. I yearned to know more. The impact of the play's content pales beside the effect of its very existence. No wonder the likes of John Crosbie want to pass laws forbidding freedom of expression.

The actors — the narrator, David as a young man, and David as a child — use the crazy tilts of the stage with skill and grace, and are at all times convincing in their silent portrayal of the life and death of a loving relationship. •

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# Luminous prose evokes details of a life long gone

*Writer Denton Welch may have been arrogant and overrefined but his meticulous observations are always accurate*

*The Stories of Denton Welch* edited by Robert Phillips. Fitzhenry and Whiteside, Ltd (Toronto), 1986. \$24.95.

David Watmough •

One of the most frustrating problems for a gay author such as myself, writing from the vantage point of his middle age to an audience belonging to the waning years of this century, is the difficulties encountered in invoking an earlier epoch. Put bluntly, we live at a time when the historical sense is acutely anaemic and, within substantial sectors of the gay milieu, a distinct hostility prevails towards our homosexual yesterdays.

I have never seen this couched more plainly than in a letter I recently received from an American gay publisher to whom I had submitted a novel about a gay man in the 1950s who is covert about his sexual orientation. The letter states

**Denton Welch:** "A rather prissy, rather arrogant aesthete" — and extraordinarily honest.

baldly: "Today the gay community does not like this attitude, even in an historical sense." I could have reacted with a 'tant pis' but in doing so I would have been failing to recognize that this woman publisher was only telling the truth. The gay community, especially in North America, particularly post-Stonewall, frequently grows restless with the mores of those whose sensibilities were contoured in a more hostile (if less hypocritical) world than we currently enjoy.

All this by way of preamble to some critical reflections on the Anglo-American gay writer, Denton Welch, who died in 1948 aged 33, and whose collected stories, journals and biography have all been freshly published over the past two years. Denton Welch was an extraordinarily honest writer, courageous in many respects, too. But if his work is solely perceived through the myopic vision of those who can only huddle in the present, then these qualities will remain dormant and

reading him will prove a total waste of time if not an arid exercise in irritation.

For the rest of us, though, it is my contention that in this odd, fey, rather campy, invalid author we have a true luminary of the gay firmament. Someone of whom we can be proud, a writer who, while embracing a whole gamut of invert characteristics, is also able to touch a true catholicity in the literary art.

I am aware that these are bold claims and that there always lurks for us of the minorities the danger of overpraising our own. I am also highly cognizant of the fact that I am alluding to a fellow-author whose work I have enthusiastically embraced for 34 years with buoyant subjectivity! I will therefore lay yet more personal cards on the table and still hope to persuade the sceptical that in Denton Welch we have a gay writer for all seasons.

I am a believer in talismans and it was not lost on me when I first picked up the truncated version of *The Journals* (bowdlerized by a "Nervous Nellie" closet case named Jocelyn Brooke in 1952) that we shared the same initials. I read that volume as I sat entranced in my deckchair on board the S.S. Liberté, crossing the Atlantic for the first time and rendered impervious by the power of the pen to such competing attractions as giant green waves, comely fellow passengers, and finally the Statue of Liberty. I fed hungrily on every word, even though some of his appetites and enthusiasms were quite alien to my own. In the lingo of the time Denton would have been described as "a bitch," "into rough trade" and "an interior decorator queen," whereas my worst enemy has never associated me with the refinements of domestic decoration.

All the same, I fell in love with this rather prissy young writer who also painted and drew with distinction. In spite of myself I was drawn to this rather arrogant aesthete who spent so much time in bed and when he was free of pain, played with his eighteenth century doll-house and fondled the monstrance, pocket watch, and other antique trinkets which he found in the antique shops he so relentlessly patronized.

What drew me so irrevocably towards his writerly self and which acted as an immediate anodyne to my incipient unrest with his minuscule tastes and over-refinements, was his unblinking candour and trenchant asseveration of those small details possessing cosmic implications. In fact he taught me that there are more of those around than one might think.

Sometimes he invoked a cosy image, sometimes a domestic analogy, but Denton Welch rarely got it wrong; rarely struck a false metaphorical note. When he spoke of wartime British 'blended' chocolate, a brand of biscuit or insisted on providing every dish in a Hindu luncheon, it was the better to evoke selfishness or greed. Denton provides lots of details in his stories and in his journal entries, but they are never profligate or prolix and invariably put to work to serve a specific literary purpose.

But we are speaking of a writer who is so much more than just the sum of his verbal parts. His stories — or most of them — carry the great human emotions and truths in the plain cloth of everyday. The concluding tale in *The Collected Stories*, "Brave and Cruel," is a story about a pathological liar and, as his journal entries attest, is taken from life. But there is a compassion in the fiction which burns in the memory and which lifts the work from anecdote to art. We may laugh at the charlatan of a protagonist and at the pretensions of those who use his lies for their own purposes, until his falsehoods degenerate into embarrassments and irritations for them. But the larger vision is never sacrificed and even the bleak

selfishness of the narrator who only wants to be rid of this meretricious, lower-class character who bullies him and corrodes his privacy, is superbly etched.

Other stories (as with the novels which for the most part read like elaborations of his shorter fic-

**In this odd, fey, rather campy, invalid author we have a true luminary of the gay firmament. Someone of whom we can be proud...**

tions) mine the lode of childhood and adolescence for their evocative purpose and here again his genius for meticulous observation is subsumed into artistic vision.

Nowhere is this more effectively rendered than in the tales which draw upon Denton's mother — a beautiful New England Christian Scientist, who is doomed to die young and whom her gay son adores. These are far from jolly renditions of mother-son relationships and I confess to Welch's power in such stories to exploit my vulnerability and mist my eyes. "At Sea" is a searing sampler of that devastating power.

If the newly unexpurgated *Journals* edited by Michael De-la-Noy (Allison and Busby Ltd, London, 1984) demonstrate the element of clay that goes into more than just the mere feet of an artist of Denton Welch's calibre, then the biography, also by De-la-Noy (Penguin Books, Canada Ltd, 1984), provides a platform of understanding and a rationale for forgiveness. This is not the case with the introduction to the American edition of *The Collected Stories*, whose editor, Robert Phillips, makes too much of Denton's class consciousness and snobbery. Welch's biographer, by contrast, probes and prods behind such attitudes to reveal the wellsprings of creative motivation. From him we learn of the sore legacy of that bicycle accident in 1935 which left a heritage of not just pain and invalidism for the remaining 13 years but of the inability to have an erection, and thus sexual climax, for the rest of his comparatively young life.

Reclusive, bitchy, narcissistic he may well have been, but in the era of AIDS we can surely accept with compassion such black fruits of fate and comprehend just how much more tortured and sour his literary expression could so easily have been.

And in terms of sheer guts, let's not forget that, as the journals and biography so graphically demonstrate, he went on writing when the pain was immense and crippling. Homosexual heroes? They don't always come in quite the guise we expect. For such as myself, and I hope for subsequent generations, the man that Edith Sitwell — who, ironically, first gave him his artistic break — once superciliously referred to in my presence as "Dear, dead Denton" will prove to be a primary inspiration. ●



James Saslow charts Ganymede's course from exquisite ephebe to squalling babe

# Mythic rise and fall

*Ganymede in the Renaissance: Homosexuality in Art and Society*; by James M Saslow. Yale University Press, 1986. \$30.00 US.

Michael Schwarz •

**H**istorians have interpreted homosexuality in a variety of ways; the point, however, is to describe how it has changed over time. In *Ganymede in the Renaissance: Homosexuality in Art and Society*, James Saslow does exactly that: he describes an aspect of same-sex eroticism over a period of several centuries, interprets changes in attitudes toward it, and ties it all together into a social and political whole. It is a major contribution to the history of homosexuality.

Using art history, iconography and social history as his tools, Saslow charts the changing fortunes of male homosexuality in Renaissance art and society. And he does so in an interesting and innovative way. Taking the representation of a popular classical theme as a lens for viewing society, Saslow uncovers a wide range of previously unknown facts, incidents and anecdotes.

That theme is, of course, the Rape of Ganymede. As recounted by Virgil and Ovid, the story goes something like this: Ganymede is the most beautiful boy in the world, so beautiful that he attracts the eye of the gods. Zeus is so smitten that he flies down in the form of an eagle and snatches the boy from the earth, taking him back to Olympus to serve as an eternally gorgeous cup-bearer.

Ganymede has been used ever since as a way of representing male-male attraction in the visual arts and in literature. As early as the second century, the myth was being invoked as a defence of the heavenly nature of homosexual passion. And, as Saslow shows, "the very word Ganymede was used ... well into the seventeenth century to mean an object of homosexual desire."

But there was another side to the story. During the thirteenth and fourteenth centuries, the myth was rarely represented in its full (homo)sexual dimension. Instead, the Christian "allegorical" side of the myth was stressed: Ganymede was "a symbol of the human soul uplifted by the rapture of divine love." Or, following Xenophon, he represented "the ascent of pure, questing soul toward the knowledge of the divine."

During the Renaissance, however, the emphasis shifted again. The story Saslow tells is that of the re-eroticization of Ganymede during that period, and of his consequent suppression during the Reformation and Counter-Reformation. "His trajectory," writes Saslow, "rising from the enthusiastic recovery and adaptation of antique models in the Quattrocento and the early Cinquecento, reached its apogee between 1530 and 1550." "The decline of Ganymede, both in frequency of portrayal and in the level of idealization and dignity accorded him, began just after the Council of Trent (1545-1563) curtailed the use of pagan themes and codified a program of artistic and social reform that stressed moral didacticism and condemned nudity and lasciviousness."

This pattern is laid out in great detail. Alberti, in 1453, wrote that Ganymede should be idealized



**The Rape of Ganymede:** "a symbol of the human soul uplifted by the rapture of divine love"? or a heavenly pick-up?

with "a smooth brow and soft, beautiful thighs." And Saslow includes copious illustrations of works of art that follow Alberti's recommendations exactly.

By the late seventeenth century, however, Ganymede was increasingly portrayed as unwillingly abducted. In Rembrandt's *The Rape of Ganymede* and in numerous other works of seventeenth-century art, the "exquisite ephebe of classical tradition" was reduced to "a crying, incontinent baby who appears vigorously to protest his abduction."

No longer seductive, no longer lascivious, Ganymede was robbed of his desire — just as homosexuality was robbed, Saslow argues, of its legitimacy during the Reformation.

Discussing the representations of the myth by such artists as Michelangelo, Corregio and Cellini, Saslow paints a canvas rich in details of the sexuality of fifteenth- to seventeenth-century high culture. Indeed, Saslow is one of the few scholars attempting to deal with the intellectual and sexual culture of European society. So if you're gay and you love Renaissance art, this book is a must.

But although *Ganymede in the Renaissance* provides a lens on homosexuality in European society, it is a lens that, like any other, has limits to its field of vision. There is no question that attitudes toward homosexuality in art and society changed

dramatically during the Renaissance. But the question remains: whose attitudes, and why did they change?

In this sense, Saslow does not sufficiently bring his subject down from the world of high culture and into the realm of culture in the broader, social sense of the word. This is not to argue that the study of Renaissance high culture is irrelevant to investigations of early modern society — it certainly is relevant — but it is to say that the relationship between the two must be articulated and clarified.

I, for one, would have liked to know more about the persecution and burning of sodomites during the period. Guido Ruggiero's *The Boundaries of Eros* describes increasing intolerance to "sodomitcal acts" during the Italian Renaissance of the fifteenth century. What did representations of homosexuality in art have to do with declining social tolerance?

Saslow also has a tendency to use such terms as "homosexual," "bisexual" and "androgynous" in ways which, in my opinion, lack historical depth. Despite his disclaimer that "in practice, during this period the distinction between bisexual and homosexual, like that between hermaphrodite and homosexual, seems not to have been rigidly drawn," Saslow nonetheless insists on discussing the effects of Michelangelo's personal desires on his

representations of Ganymede. Normally, this would be fine. But when discussing Corregio, whose literary remains "offer no suggestion of homosexual interests," Saslow's analysis "does not involve the artist's personality." And one cannot, I think, have it both ways.

His discussion of gender roles and sexual inappropriateness seem similarly anachronistic. Saslow seems to view "normal" male and female behaviour as socially defined — but one searched in vain for a description of how attitudes toward gender behaviour changed during the periods under discussion.

These problems, however, are far from overwhelming. Saslow, a former editor of *The Advocate* and a member of the Art History faculty at Columbia University, has written a rich and beautifully detailed history of the myth of Ganymede. Lavishly produced and illustrated, it is replete with amusing and distressing anecdotes about Renaissance sexuality — and it provides a new and much-needed perspective on the history of Western homosexuality. •

*Michael Schwarz has fled Princeton graduate work for the summer, and is working in New York as a secretary.*

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## FICTION

# Cardboard clowns in an allegorical circus

Doris Lessing's book is a "perfect piece of punk art, a screamingly offensive blast of frustration and rage."

*The Good Terrorist* by Doris Lessing. Jonathan Cape, Ltd., 1985. \$21.95.

Michele Belling •

**A**s solid slab of Doris Lessing's funkiest realism, *The Good Terrorist* is an ill-tempered, nauseatingly nightmarish novel with the politics of Monty Python. Yet, despite its iconoclasm it does raise several worthwhile questions concerning social revolution.

The heroine, 36-year-old Alice Mellings, lives on welfare and her parents' money and resides in squats or with her divorced, once liberal, middle-class mother. When the book opens, she and her gay companion Jasper move into a squat recently acquired by members of a newly invented political party, the Communist Centre Union (CCU).

While Alice and another comrade renovate the old house, the other six attend demonstrations and argue over the priorities of their barely formulated political agenda. The squat next door, loosely affiliated with the CCU, houses a KGB agent whose recruiting attempts drive the house apart; two women drift to Alice's commune. One of them, Jocelin, has a talent for constructing homemade bombs and soon leads the house on its first concerted terrorist effort, exploding a stolen car outside a ritzy hotel restaurant during

**... everyone in this novel is a jerk. The creation of jerks — savage caricatures of the author's pet peeves — is one of Lessing's minor specialties.**

lunch hour. A comrade dies in the action and the others agree to disappear, leaving Alice alone (in the now comfortable house), friendless, and finally free of her chaste 15-year partnership with Jasper.

Besides Jasper, the commune includes two lesbians, lovers Roberta and Faye. Faye is a suicidal schizophrenic, Roberta her surrogate mother. Super-bitch Jasper is not above resorting to light violence whenever he feels like soaking his surrogate mom Alice for money. All three are alienated from the gay community, though Roberta and Faye still visit the lesbian commune they've been kicked out of and Jasper goes on occasional cruising jags. Roberta, at least, has some likeable qualities. It's difficult to tell if these portraits are based entirely on homophobia, so filtered are they through Alice's woefully uninformed viewpoint, but also because *everyone* in this novel is a jerk. The creation of jerks — savage caricatures of the author's pet peeves — is one of Lessing's minor specialties; she seems to have given it free rein here. Everyone but Alice is deliberately underdrawn, cardboard clowns in an allegorical circus of misguided Marxists. That her targets in-

clude us and blacks (a sadly stereotyped young black man named Jim — shades of Huck Finn?) may simply indicate the author was trying for a *Ship of Fools* effect, but I still wish Doris Lessing was a lesbian.

It is clear Lessing doesn't like terrorism. The title is ironic; it could just as well be "The Bad Communard." The book demonstrates their incompatibilities, best summed up as the difference between anarchy (or bomb-throwing chaos) and anarchism (self-motivated cooperative self-sufficiency or social ecology). Tactically, the former tries to destroy existing structures, often sacrificing the present quality of life, in order to clear the way for a post-revolutionary future. The latter group, however, tries for a quality, post-scarcity life now, thus creating an alternative reality or social network that will render the existing structures obsolete by sapping their necessity. (People like Faye, for example, would not be expelled from their lesbian communes or abandoned to the insane asylums, but passed through a network of sympathetic communes until she found one with the resident expertise to heal her.)

In a wonderland of hands-on detail, Alice renovates — shoveling garbage out of the yard, fiddling electricity from bureaucrats, drilling cement out of the toilet, painting rooms — with considerable skill and no fanfare except the sneers of her housemates for whom tactical abstractions are more important than flush toilets. When Alice and Jim remove the buckets used by the squatters in lieu of a toilet and dump the contents in a backyard pit, Jim speculates on the volatility of sewer gas, groping toward yet not quite reaching a solution to some of the household's power needs, a methane converter. Meanwhile the backyard they're despoiling is large enough to provide vegetables for the commune's table, an idea unmentioned but subtly refracted through descriptive lingering on a neighbor's flower beds and Alice's vegetarianism. These are core considerations in social ecology, as potentially explosive politically as the war toys in Jocelin's anarchist cookbook.

But Alice's comrades label her concerns with health and hearth bourgeois tendencies, an attitude that conveniently exempts them from doing any chores. As though inventing a political party doesn't fill an equally bourgeois need for credentials. Because of their political self-definition as expendable troops in a revolutionary army, the comrades maintain a code of secrecy around their activities, keeping so hush-hush that it takes a few weeks before Alice learns there are sympathizers in the house next door and Jasper is in contact with them. The political resumé, moreover, creates rifts in the household by reducing some people to uninformed roommates while the real party members take a meeting in the kitchen. Indeed, the level of communication among the communards exemplifies bourgeois alienation, of which the crowning glory is the secret agent fantasy (*The Man Nobody Knows*), here represented by the KGB.

Repression of course allows plenty of room for manipulation and Jasper, for one, gets maximum

emotional mileage out of the possibilities, making Alice suffer eloquently with his sneakiness. Not surprising behaviour in a fellow whose approach to the gay community is strictly pre-Stonewall twilight world. The contrast occurs when Faye attempts suicide and Alice, for all her bigotry, decides to doctor Faye back to life herself, rather than send her to the hospital where she would no doubt be locked up forever. Her refusal to call the cops illustrates a first principle of social ecology: taking responsibility not only for oneself but for everyone else, at least in your community.

Lessing plays with another, more distinctly feminist (and gay) problem by making her hard-working protagonist a woman, the gender least often seen laying pipe in fiction. Where is the money to fix the house coming from? is the ques-

**I've often wondered if some of the radical disdain for back-to-the-land communalism as "soft" politics is because of its association with women's work**

tion asked by Alice's housemates, all professional welfare collectors who spend their cash on fast food and public baths. It comes from Alice, who gives most of it to her assistant Philip, a struggling carpenter who insists on payment for his toil. No one in the house pays Alice for her labour or for cooking soup and mopping up. Essentially she fills the roll of both provider and nourisher, or husband and wife. The question of whether housekeeping is a legitimate job has been a feminist issue in the Eighties. The average straight woman pays off her debt, as it were, to her husband by bearing children, but isn't taking care of a houseful of adults as good as having kids? Not even poor Alice seems to think so. When she is finally alone at the end of the story, her only impulse is to abandon the house which by squatter's rights is hers. I've often wondered if some of the radical disdain for back-to-land communalism as "soft" politics is because of its association with women's work. But people who seem to have no vocation because their vocation hasn't been invented, or at least validated yet, is a theme left over from Lessing's 1968 novel *The Four-Gated City*.

Actually, most of these problems and their alternative solutions were covered in the second half of that novel; *The Good Terrorist* merely tightens and updates the focus. The book's cynicism is therefore understandable. In a sense Lessing has created a perfect piece of punk art, a screamingly offensive blast of frustration and rage by an author who has seen her major work and prophecy go largely unheeded in the real world. Take this book with a big dose of Vitamin B to calm your nerves. •

## SMALL PRESS

# SHARED GROUND

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## Appetizing books for body and mind

Alright, alright, already . . . I'm back. I'm still in love, as *TBP* has informed its entire readership, but I decided that a romantic flight from reality that lasts six months has got to land someday. Since I left the pages of *TBP* I also left graduate school after two terms, ended an eight-year relationship, moved three times, and fell in love with a wonderful green and blue-eyed woman who highly resembles Rita Mae Brown and wishes to be introduced simply as "Micki."

Actually, this column might never have made it into print if I hadn't dumped mushroom *soo guy* sauce all over the books. You see, I was carrying the leftovers in my gym bag with the books and well . . . I'm sure you get the picture. I decided that since this misfortune pretty well summed up the way I've been living, it was time to peel the books open and get my life (or at least this column) back in order. With such practicality in mind, let's forego the poetry and fiction this month and deal with some hardcore lesbian how-to literature.

*Lesbian Etiquette*, a collection of supposedly humorous essays by Gail Sausser is a good idea that unfortunately falls short of its possibilities. Not to deny that the situations Sausser deals with — the gyno exam, passing at the office, and a



Celeste West: Everything a feminist writer needs to know from the founder of Bootlegger Press.

speedy decorating job on the spare bedroom when your lover's parents drop around for an unexpected two week visit — are both funny and highly identifiable, it's just that the presentation is too flat. Still, some of the material has its appeal. I too have been a lesbian housewife, the position from which the author views life at present, and I too know how loathed the species is. Most of us have spent enough time in collective households to have a passing familiarity with "Felix" the shower mold. Still, much of the humour is spoiled by this kind of unnecessary "cuteness." *Lesbian Etiquette* is a mildly funny work that

sheds an amusing light on typical lesbian situations (??), but the author's constant attempt to be funny undercuts much of the actual humour.

At first I thought *Red Beans and Rice* by Bode Noonan was a bonafide cookbook and, being a bit of a gourmet, I was full of expectations. While it turns out it isn't really a cookbook, it is very nourishing. *Red Beans and Rice* is a wonderful work of lesbian politics and philosophy disguised as a discussion of particular foods. There is something homey and comforting about this book that makes the reader want to put up tomatoes for the winter or grow a garden. In a warm and loving way Noonan ties together the way in which we often associate certain foods with women we have loved, such as grandmothers and aunts. The actual recipes themselves are good; try the french bread and spinach thing, it's great. But, most important are the wonderful stories surrounding Noonan's acquaintance with each food. *Red Beans and Rice* is an appetizing read that's food for the body, mind and soul.

*Words in Our Pocket: The Handbook of the Feminist Writer's Guild*, edited by Celeste West, is finally out after a number of years in preparation. It's well worth the wait. This thick collection of articles covers everything from query letters to contracts, setting up an office to self-promotion and a variety of other topics of interest to feminists who wish to succeed as professional writers and still maintain their integrity. Most of the articles are slightly confessional giving the book a neighbourly, networking tone. This is information and resources no serious woman writer can do without, information on every aspect of publishing and even lighter areas such as how to keep the housework from interfering with creativity. Much recommended, *Words in Our Pocket* will

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## SMALL PRESS

### THE THIRD TEXT

Thomas Andrew Keith •

### Writing manual, Irish witches

A Different Light Bookstore in New York City recently held an evening of readings from two newly published books from St. Martin's Press. Both were first attempts at fiction, one by a new author, and one by an established one.

*Joseph and the Old Man* is the first published novel by the young author Christopher Davis. In the late summer setting of Cherry Grove on Fire Island, people weave their lives around weekly social gatherings at the home of two lovers of ten years. Joseph is a history teacher, fresh out of university where he once took a writing course with the famed author Oswald Stevenson and fell in love. In a flash back where Oswald (affectionately known as the Old Man) is explaining the concepts of writing to the eager Joseph, he quotes some advice he has taken from Gertrude Stein.

Your problem with writing is that you don't know something Gertrude Stein wrote. She wrote that she wrote for herself and strangers. You've got to remember the strangers.

You've got to remember those strangers, Christopher Davis. An important piece of advice from Gertrude Stein. It becomes very ironic reading when the reader comes upon this, and similar lines. Ironic because the author seems to have placed them there for his own personal use. And Davis falls short of heeding the advice.

*Joseph and the Old Man* is a very personal piece of writing. It contains long, intricate conversations between the two lovers. But they are not written with the intent of being read. The portrayal of this type of dialogue requires a skill of magic. And a skill that Davis has yet to achieve.

Long walks through the woods are mingled with talks on history and writing. The Old Man is, himself, an established author. One who has seen his share of *New York Times* book reviews. Yet the dialogue between the two is not convincing as talk between two lovers.

Weekly social get-togethers centred around the lovers are much more convincing as Davis mixes in a flamboyant cross-section of friends from Cherry Grove. Yet with the superficiality of the characters, these scenes feel more contrived than natural.

A third of the way through the book, the contentment of the last summer days is destroyed with the untimely death of Joseph, in a car accident. The grief felt by the couple's friends, and by the Old Man, is again mere type on the page — planned sessions of emotional upheaval with no spontaneity. Joseph's family visits the Old Man during one last get-together with friends. The reader wonders if actual situations like these happen the way Davis has portrayed them, and the answer is no.

In his first published novel, Davis has chosen some difficult situations to work with, and with more experience, should be able to juggle them all. The end of the novel brings out an unusually refreshing beam of light. The lyricism of the writing here is unequalled through out the rest of the work. But the overpowering sense is that Davis has actually produced a manual on writing fiction. I hope that in the future, he will resist the temptation to dispense advice, but instead, use it.

The King of Tara had three sons: a warrior, a mason, and a poet. The warrior died in battle. The poet told lies. But the mason made the world.

In Irish mythology, it is the Scornful Witch of Fooley who plays chess with the King of Tara to determine the fates of his three sons. But in his recent novel *One Last Waltz*, Ethan Mordden plays the part of the witch.

Mordden successfully transforms the Irish tale into an account of the archetypal immigrant story. Leaving his home Bri Leith behind, Dublin Johnny Keogh plants himself in the Land of Liberty (East 51st Street, New York), marries Nora, and with her help, brings three princes into his new Kingdom.

*One Last Waltz* is essentially a modern saga. It traces the struggles of the Irish to survive in the New Land. It studies the fortunes of the Keogh clan as the princes come of age, and in turn, as Nora meets a mysterious death and Dublin Johnny succumbs to excesses. The novel, as Mordden states in his introduction, "has one beginning and one end but three middles, whose combined purpose is to show how a given domestic atmosphere can produce three quite different children." The novel successfully follows the princes as they grow up and reign in the modern Kingdom of Tara.

American Johnny is the warrior, and being the



**Ethan Mordden:** Scornful Witch of Fooley

closest to his father, succumbs to the same type of demise ... he dies in battle, a battle to survive. Dennis is the youngest prince, the poet, and the gay son. Furthest from his father's influences, Dennis grows up to be a hit songwriter. And the poet told lies, lies to himself in order to survive. The third prince, and the second born, is Mike. Iron Mike as Dennis called him. Mike the mason. Mike is the prince who ends up building the world, a world that will include Dennis.

As the three sons grow up, the book journeys through an amazing flow of Irish dialect to the Americanized Dennis of the '70s. And with a fast and musical style of writing, Mordden accomplishes magic as he weaves the strands of fate. Mordden disguises himself well as the Scornful Witch of Fooley, but as a writer, he is the mason. He is building a splendid world of literature.

*Joseph and the Old Man* by Christopher Davis. St. Martin's Press. \$20.95.

*One Last Waltz* by Ethan Mordden. St. Martin's Press. \$20.95.



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YOUNG MALE seeks another male to form a sincere relationship with. Brown hair, blue eyes. I will answer all who write. Randy Hood, 153-45, Box 45699, Lucasville OH 45699-0001.

MALE, COLLEGE-EDUCATED, hoping to find someone special, I am 5'11" 167 lbs, brown hair, hazel eyes, 30 years old. Will answer any and all letters I receive. Aaron E Goodwin, 168-328, Box 45699, Lucasville OH 45699-0001.

## MODELS & ESCORTS

### • ENGLAND •

FILLIPINO GUY. Very attractive, friendly young masseur gives complete, satisfying services. Call London (UK) 01-244-7070 (24 hours).

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SELECT-A-STUD. Quality men throughout the United States and Canada. We travel, and hire world-wide. Credit cards accepted. Also phone fantasies and photos. (813)823-5629 anytime.

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BLOND BODY BUILDER 50" chest, 32" waist, 18" arms, 26" thighs, 17 1/2" calves. Call Paul 860-1065, 24 hours.

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HOT, HEALTHY, UNINHIBITED, bright, beautiful. 5'10" 160 lbs, br;br, athletic build, sensuous massages or kinky fantasies. Your scene your way! 921-2614. (1pm-11pm).

#### PRICK UP YOUR EARS

TO THE SEXY SOUNDS of (1) Hunks in heat, (2) Delivery boy's delight, (3) A taste of leather. \$10 gets telephone number for unlimited free calls. 24 hour service. Unicorn Enterprises, 253 College St, #204-A, Toronto, Ontario, Canada M5T 1R5.

## JOINT VENTURE

THE LARGEST PENPAL SERVICE for gays and bisexuals now has a 16-page brochure on how to find a prison penpal, what to do when that happens, what to send, what not to send, hot letters, pornography, financial rip-offs, emotional rip-offs, postal money order scams, visits, getting out, falling in love, who the inmate really is, and "why am I doing this?" The whole inside story is contained in our how-to booklet called *Dear Insider*. It is available with every Joint Venture membership subscription: three month trial, \$5; one year, \$15. Single copies are available for \$2. Joint Venture is a non-profit corporation. Write us at Box 26-8484, Chicago IL 60626.

## • NOVA SCOTIA •

YOUNG, SLIM, GWM non-smoker desires room and board or share apartment or house 2 or 3 days per week. Sackville, Bedford, Rockingham or Southend of Halifax city, Nova Scotia. Drawer G141.

## PRISONERS

### PEN-PALS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St., Toronto, ON M5S 2R4.

### BOOKS FOR PRISONERS

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

SOME OF THE INMATES living in Louisiana correctional institutes have been successful in obtaining money or material items from individuals living outside the institution. The inmates have done this by misrepresenting certain facts about themselves such as their age, sex, race, crime, release date, etc. These misrepresentations have been made through the mail or by telephone. Anyone wishing to learn the true status of a Louisiana inmate they are corresponding with prior to sending money or material items, please call (504) 342-6740 and ask for Mrs Goode. You need not identify yourself to receive this information.

## • OTHER •

### PROFESSIONALS UNDER 40

CONDUCTING A STUDY of gay male professionals who have disclosed their homosexuality to their co-workers. The purpose of the study is to explore the way these men see their world, why they chose to come out to others, what they feel are the repercussions of their decisions, and how they see their future. To find out more, please write to David Shallenberger, 738 Buckingham Place, No 2, Chicago IL 60657.

LESBIANS AND GAY MEN for peer counselling and information. Phone line. Should possess empathy, good listening skills and common sense. Phone TAG (416) 964-6600.

### GAY COURTWATCH

General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall, Toronto, or call 362-6928 or 961-8046. We are here to help you.

VANCOUVER MEN'S CHORUS, Canada's only active gay chorus and member of Gay and Lesbian Association of Choruses. Entering fifth season. 50+ singers. Seeking interim conductor during regular conductor's leave of absence September to December 86. Stipend and housing arrangements in Vancouver negotiable. Preference given to experienced conductors familiar with both the classical and choral repertoires. Call Willie Zwozdesky, Artistic Director, VMC (604)681-4440.

## PHOTO: NORMAN HATTON



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VERY ATTRACTIVE, WELL-BUILT 21-year-old college jock seeks established, generous man or woman for friendship/tuition assistance. Experienced escort — pro model. Brad, 465-7588.

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ATTRACTIVE, COMPETITIVE BODYBUILDER, 5'9" 200 lbs, solid build, 50" chest, 18" arms, 30" waist, 28" thighs, 18" calves. Available as model/escort. Call Roger 363-J035.

VERY HOT GUY, 37, available for escort service, or any form of servicing you wish. Will do groups. Jay 762-3848.

## FRIENDS FEMALE

### • TORONTO •

#### GAY WOMAN

WHO LIKES MALE transvestites. We can get together for late evening meetings in my apartment or yours. You in my apartment or yours. You be the guy, I'll be the girl. You can dominate but no sex unless mutually agreed on. Discretion necessary. Telephone, address, photo please. Drawer G172.

GWM, 35, LOOKING for lesbian 25 to 40 for friendship and/or eventual marriage. Drawer G134.

#### GWF

I AM A GWM, 24, straight-acting and looking, seeking a gay female 19-30 for friendship and intimate talk. Total discretion assured and preferred. Send letter to Drawer G160.

## FRIENDS MALE

### • INTERNATIONAL •

#### SEI ITALIANO?

UOMO, 30. VUOL ricevere lettere da italiani, per amore della lingua, amicizia e incontri. Paul Leroux, 127 Joliette, Apt 4, Ottawa, Ontario, Canada K1L 5G8.

YOUNG BRITISH GUY, 30, wishes to achieve a life-long ambition by visiting General Custer's battlefield in Montana. Have limited funds; looking for someone who can assist me in my US travels. Michael Laye, 74 Greenfarm Rd, Ely, Cardiff, Wales UK CF5 4RH.

BRITISH GENTLEMAN, middle-aged, seeks active, masculine guys, over 30, for friendship. Interests include reading, music and meeting people from other countries. Alfred Woodward, 1 Paget Terrace, Penarth, S Glamorgan, Wales UK.

SENIOR STUDENT OF science and economics, seeks contact for loving, sincere and honest relationship. Interests include swimming, tennis, music, magazines and books. Julio Baliguat Jr, Box 986, Bacolod City 6001, Philippines.

WEST GERMAN MALE, 30, seeks guys with interests in import/export business. H Niehaus, Gleimstr 4, 2800 Bremen, W Germany.

### • CALGARY •

GWM 42, 5'5" 130 lbs, seeks straight-acting GWM 35-45 for possible relationship. Only sincere and honest males not into short term; one night stands need not respond. I have many interests including travel and photography. Somewhat a homebody. Not into bars. Drawer G17.

#### WHY LEAVE CALGARY?

GWM 33 YRS 6'3" 210 lbs, br hair, br eyes. Attractive. Searching for guys 20-40 yrs, who don't have patience for gay bars. I need a sensitive, caring, fun and together relationship to keep me proud and living gay. Looking for straight-acting friends and maybe a lover to live the 80s with. Warmth, caring and a future is a big part of this ad. There's fun in this city. Photo appreciated. Drawer G73.

STABLE, SINCERE, GWM, 30s, 5'11" 190 lbs, seeks friends/lover to share the good times with. Not interested in one night stands. Photo please. Drawer G84.

#### PHYSICAL FITNESS

GWM, 28, WOULD LIKE TO MEET gay men into physical fitness. Enjoy cycling, running, aerobics, body building and racquet sports. Prefer in or around Calgary area or who can travel. Drawer G146.

## • WINNipeg •

### LONELY

#### MALE 37 5'11" NEEDS LOVING

EMOTIONALLY AND FINANCIALLY secure, presentable, sincere, honest, cuddly type, with good sense of humour, wants someone special and equal to share life, enjoy finer things in life, not into bar scene or one night stands, monogamous relationship priority. Must be 27-40. Photo appreciated but not necessary. Phone number gets reply, don't hesitate. Drawer G136.

## LONDON ONT

GWM 5'8" 140 lbs, 29, blue eyes, brown hair, likes music and movies, quiet. Looking for GWM 6' 30-35, slim with nice build, non-smoker preferred. Please write, include your phone no and photo. Drawer G64.

MOTOCYCLE-CRAZY GUY, with leathers and boots but without motorcycle seeks friend with motorcycle. Box 831, Aurora ON L4G 4J9.

GWM, 40s, 5'10" 160 lbs, average looking, educated, uncut, seeking similar males 35-40s. Interests include books, antiques. Discretion assured and expected. Living area: Upper Canada Village. Drawer G150.

## • HAMILTON •

HAMILTON AREA MALE, 26, slim, shy, and attractive looking for new friends possibly more with right person. Descriptive letter appreciated. Drawer G162.

## • OTTAWA •

### LOVERS

MALE COUPLE, PROFESSIONALS, 30s, seeks same for friendship only. Box 3068 Stn D, Ottawa ON K1P 6H6.

## • MONTREAL •

### LONG-HAIR, BLUE EYES: MONTREAL

VERY GOOD-LOOKING, SLIM, 5'8" 125 lbs, shaped, not musclehard, hairy, masculine 30-year-old male has six beautiful inches that want warming by strong hands; hung like me or more, free-swinging balls and responsive nipples gets lots of attention. Looking for friendly encounters with guys 20s-30s into reciprocation. Photo and letter to N.G.O. 1381 ave Argyle, Montreal QC H3G 1V5.

## • HALIFAX •

GOOD-LOOKING GWM, 5'9", slim, 30, career guy looking for hard, well-hung part-time lover for great safe sex and regular quality time. Discretion assured for students, Forces guys or Mr Rite macho man to 35! Drawer G155.

## • NOVA SCOTIA •

BLOND, GM, 30, 6' always horny for thick dick. Well-equipped myself. Love to service tough daddy or young jock. Drawer G135.

ATTRACTIVE GWM MID-30s looking for masculine guys for friendship. Possibly J/O safe sex photo and phone appreciated. Drawer G163.

GOOD LOOKING, YOUNG, SLIM, masculine professional GWM desires discreet, clean relationship with same within 50 miles radius of Windsor, Nova Scotia. Photo please. Drawer G167.

## • TORONTO •

GWM WILL MOUTHE uncut Latinos and Orientals. No reciprocation necessary. Have good technique. Must have own place to meet. Drawer G26.

### MUSCULAR HOLE

GWM, 29, 155 lbs, 40" chest, 29" waist with hungry throat seeks hot oral sessions with muscular latin meat to 40. Phone and photo to Drawer G131.

### "EIGHT DAYS A WEEK"

SUCK AND FUCK FEST, boys? GBM, 31, 6'2" 200 lbs. European professional, will lend his ears and brownsville express to all takers. PAIN/PLEASURE for PIETER. Drawer G125.

### WILL YOU BE MY PAL?

I'M GOODLOOKING, SHY, brown all over, 22 and hairy. Looking for a GWM 22-25 for friendship and outings. Please enclose photo. Drawer G126.

### SERIOUS "STRAIGHTS" ONLY

WE SHARE: total detachment from gay lifestyles; needs for manly sex; preferences for safe, uninhibited leather/rubber raunch; discretion, understanding, support, intelligence, honesty, and humour born from wide, versatile, sexual experience. We're fit, healthy, good looking men now wanting to share these needs together regularly. I'm top, 6' 150 lbs, 49, clean shaven, married, hot. What about you? All answered. Drawer G127.

BODYBUILDER, GWM, 30, 5'8" 160 lbs, uncut, clean-shaven, attractive, very shy, health professional seeks quiet muscular successful professional into safe sex and relationship. Sincere, discreet non-hairy, hot only. Photo, phone. Drawer G128.

### MR ABOVE AVERAGE SOULMATE

WANTED. SOULMATE FOR 40s male. You're any age, romantic, horny, seeks fulltime lover, no hangups, big build, basic bottom/top with big buns, average looks and bad habits. Can offer love, respect, honesty, security. Will consider monogamy. Phone 499-5539.

HAIRY MEN: male, 40, hot and horny seeks hairy men for sensual encounters. J/O, 69, and video. Only extremely hairy men need apply. Married men most welcome. Drawer G151.

WHEN YOU'RE HOT and need to talk. Write about your wildest pleasures. The man of your dreams will call you and live out your fantasy! Include your phone number and best times to call. Cum together. Drawer G130.

GWM, 25, 5'8" blond, blue Christian conservative and stable, educated, health conscious blessed with great sense of humour. Seeks male (25-35) who's interested in developing a relationship that's special. Drawer G133.

GWM, 24, DISABLED, 5'6" 92 lbs, brown hair, grey eyes. Interests: music, theatre, dining, quiet evenings. Don't drink, drugs. Seeks male 21-30 for friendship. Photo, phone. Drawer G149.

## PHOTO: NORMAN HATTON



**Anyone interested in ordering a Norman Hatton photograph can contact the artist at (416)961-2378.**

## • SOUTHERN ONTARIO •

### BIKERS

LONDON ONTARIO. ARE YOU tall, very good-looking, muscular build, 21-30? Do you like wearing tight levis and leather gear? Do you fantasize about dominating (very discreetly) an attractive, submissive GWM in a health-conscious safe-sex scene? Does the idea turn you on? Then turn me on with your photo(s) and fantasy(s). Also hot cops, leathermen, engineers, construction type, etc. Write Box 947, London ON N6A 5K1. Discretion assured.

#### SOUTHERN ONTARIO WRESTLERS

IF YOU ARE A MAN in Southern Ontario looking for wrestling partners, join W.I.N., a newly established directory for men who enjoy wrestling action. Absolute discretion assured. Free membership! For info write Box 873, Stn P, Toronto ON M5S 2Z2.

ATTRACTIVE GWM, 32, 5'11", slim, fit, seeks slim construction guy, cowboy or farmer 20-40 for safe, steamy roll in hay. Photo appreciated. Pen pals welcome. Drawer G176.

LIKE TO HAVE a semi-serious relationship in Peterborough? Attractive, straight-acting guy, 21, 6' 170 lbs, who alternates between incurable romanticism and ingrained cynicism, wants to meet a selfish, monogamous political junkie to 28. You must enjoy good food, intelligent conversation, music. Nights in, and nights out. Interested? Tell me why in detail. Photo appreciated but not necessary. Reply to Drawer G175.

GAY MALE, 45, happily married, kind, warm and caring seeks gay guy in late teens interested in being my companion in the London/St Thomas area. Drawer G129.

HI I'M A GWM 35, straight-looking, straight-lifestyle, honest, shy, romantic. I like movies, music and country living. Looking for young farmer in late twenties in Southern Ont. Photo, write. Drawer G165.

# THINKING ABOUT PLACING AN AD? WONDERING WHAT WORKS, WHAT DOESN'T?

# CALL US (416) 364-6320

## WE CAN HELP YOU, AT NO EXTRA COST, PLACE AN AD THAT'S EFFECTIVE!

### FILIPINO NEEDED

GWM 31, 5'10" 157 lbs, young looking, outgoing, straight lifestyle, sincere, warm, easy-going. Seeks long lasting monogamous relationship with vivacious Filipino boy 18-36. Drawer G147.

### NEW TO TORONTO

GWM, 29, 5'11" 180 lbs, brown hair grey eyes seeks 20-32 dominant male to help explore my submissive nature. Drawer G147.

### PORTLY PALS

ARE YOU PORTLY, chubby or do you want to meet this type of man? Write detailed letter of likes, dislikes, personal history, description, interests, etc. Box 1056, Stn Q, Toronto ON M4T 2P2.

GWM, 29, HUNKY 6 footer seeks attractive guys to 40 who are into jockey shorts, jockstraps. Photo assures reply. Drawer G145.

FIT, MASCULINE, GOOD LOOKING, professional Oriental male 35, seeks non-smoker friends (hunks and/or yuppies!) to age 40. Be good to yourself and me; write soon! Drawer G143.

CUTE, 22 year old student seeks same to 30 for cuddling, spanking and friendship. Drawer G142.

GWM, 26, 5'8" 120 lbs, looking for smooth, young, muscular, submissive partner who appreciates receiving oral and tactile worship. Toronto—Hamilton area. Photo appreciated, will return on request. Drawer G161.

### ORIENTAL LOVER WANTED BY

GWM, TALL, SLIM, 42. Sincere, interested in classical music, fitness, quiet times, serious, monogamous relationship. Honest replies only. Drawer G163.

HAVE AIDS BUT NOT dead from the waist down, nor from the neck up. 25, 6'2" 175 lbs. Brown hair, green eyes, attractive. University student. Fun safe sex and.... Photo and phone with interesting (?) letter appreciated. Drawer G164.

### TRUCKER WANTS YOU!

RIDES THE ROADS, needs horny action weekends. You're 21-39, deep throat, tight ass, good build, into leather, boots, some S/M, looking for safe hot action with attractive assertive GWM. 36, 5'10" 165 lbs. Send interests, phone number, photo if available (returnable) today to Box 1150, Stn F, Toronto ON M4Y 2T4.

WOULD LIKE TO meet Oriental 30-35 for caring, sincere friendship who does not smoke and enjoys classical music. I'm 43, discreet, of Christian background, average build, fair complexion. Not interested in bars or drugs and like cycling, cars and a quiet easy-going lifestyle. Please include phone number. Serious replies only. Drawer G152.

GWM, 34, SLIM, seeks same. Light coloured hair, married; for discreet encounters. Drawer G154.

### PREPPY GWM

#### 32, 5'2" WELL-EQUIPPED

ATTRACTIVE, GOOD ATTITUDE, looking to meet younger man 22-30 for fun, possible relationship. Must be versatile, outgoing and social. Enjoy the outdoors; camping, skiing, cycling. Reply with photo, phone. Drawer G156.

MALE 50s, lonely, sincere wishing to meet slim young gay male who is together mentally, very discreet and looking for friendship, possible relationship. Size not important. Photo (if possible). Phone necessary. Drawer G159.

### SPANKING SLAVE WANTED

CAN YOU TAKE IT hard and beg til you cry; also verbal and physical humiliation by 37, 5'5", well built top. Your place. Frank letter and phone no. Days prev. T.V. OK. Drawer G166.

### OUTDOOR NUTS

GWM, 35, MASCULINE, great shape, canoe & 10 speed enthusiast believes the outdoors is best enjoyed with one partner, seeks rugged individual to share memorable forays into the wilderness. Drawer G169.

QUIET, MASCULINE, PROFESSIONAL WM, 37, attractive, fit, educated, with wide-ranging interests and sense of humour. Seeks compatible companions for occasional outings or, preferably, quiet evenings of shared interest with relaxed friends. Why not write? Box 832, Station Q, Toronto ON M4T 2N7.

WANNA FUCK? Chubby top-man, hairy, friendly daddy 49. Non-smoker. Seeks obedient, slim, healthy bottom man to 30. 921-7666.

M, 25, 5'9", good looking, good body seeks permanent relationship with male 25-35 who is sadistic into B/D, some pain, leather, boots, uniforms, etc. Must be good looking, have good body/moustache, sense of humour, stamina, intelligence. Prefer non-smoker, technically minded educated individual. Drawer G117.

MUSCULAR GAY MALE, 31, seeks another muscular man for safe-sex get-togethers on a regular basis. I am also into massage and oil sessions. Please send photo. Drawer G171.

SINCERE, ATTRACTIVE, SLIM Oriental male mid 20s, shy, quiet, mature college student. Seeks GWM between 25-40 for love, care and fun. Possible relationship. Not into one-night stander. Recent photo and phone number appreciated. Drawer G170.

MAN. Seeking well-balanced, trim, young guy, shy or outgoing, with sense of humour, engaging grin and interests beyond bars, clothes, rock groups. Me: 43, 6' 175 lbs, personable, stable, reasonably intelligent, considered attractive. Likes: making things, wilderness camping, music, writing, kids, dogs, horses, movies, Caesar salads. Dislikes: high tech, buttermilk and pickles, fuschia. Photo appreciated but not essential. Drawer G181.

### WE'RE WORTH IT

GM, 28, 5'7" 135 lbs, seeks stable, fit, uncloseted male, 21-35. My interests are tennis, classical music, dancing, chess, cards. I will be a U of T student in September 86; therefore other students especially welcome for campus whatever. Filipinos and hommes Canadiens français also especially welcome. Drawer G70.

### HOT COP WANTED

SADISM? POLICE BRUTALITY? Toronto to Windsor. I am a tall, slim GWM sissy type who wishes to be toughened in a long, dragged-out interrogation scene by a macho, good-looking, armed, uniformed officer who enjoys his work. Must provide your own playroom. No imitation, just the real thing need apply with photo(s). Small hick town cop welcomed to write. Will travel anywhere in Canada or the States for the right cop if he's man enough and knows his business. Total discretion assured. OK, cop, write. Drawer G100.

TWO GWMS, 27 and 28, seek other male(s) of similar (or younger) age for safe fun and friendship. Phone and photo appreciated. Reply to Drawer G174.

MASCULINE GAY MAN, 43, tall, medium build, professional, Aries, attractive, varied interests: camping, swimming, books, etc (not into downtown scene, drugs) would like to meet intelligent, slim/solid/hunky, smooth-skinned young man, early 20s, for fun and possible relationship. Photo appreciated. Drawer G180.

### SOCKS AND FEET

GWM, 33, MASCULINE, GOOD LOOKING, attracted to your feet and well-worn socks. Looking for like-minded or will indulge your fetish or special interest. Drawer G177.

GAY MAN looking for solid, long-lasting relationship with sensitive, reliable, fit, young man with integrity, great smile, sparkling eyes, good physique, who likes kids. I'm 40, bright, attractive, healthy, warm, have wide variety of indoor/outdoor interests, single parent of young child. Box 215, 275 King St East, Toronto ON M5A 1K2.

BODYBUILDERS. YOUNG TRIM GUY (not BB myself) seeks bodybuilders who need muscle worship and post work-out massage. Beginner bodybuilders welcome. Would also like to hear from other guys who get off on the muscle scene. Drawer G178.

### ROBIN/BOY WONDER WANTED

BATMOBILE NEEDS BODYWORK. Renovating Wayne Manor. Alfred/Dick eloped. Joker left orphan on doorstep. Can't handle this and Gotham's crime alone. Caped Avenger (40ish) needs permanent partner/buddy/babysitter. Must be young, clean, pure of heart, believe in truth, justice and apple pie, able to swing on ropes, look terrific in tights and stuff like that. Applications: Bruce Wayne, Drawer G179.

### CONDOM TIPS

- Practice while jerking off, before you use them in sexual encounters

- Don't give up after one try. It takes a while to get used to them

- Squeeze the air out of the tip when you start putting it on

- Only buy condoms made of latex (lambskin membrane condoms break more easily)

- Use lots of lubricant, but only use water-soluble lube (like K-Y, Lubafax or Muco). Don't use Crisco, Vaseline or other oil-based products — they damage latex rubbers

- To avoid leakage, pull out soon after ejaculating (grabbing the cock and condom)

- If you want to be absolutely safe, pull out before ejaculating

For more information about safer sex, call the AIDS Committee of Toronto: 926-1626, or write to ACT, Box 55, Station F, Toronto M4Y 2L4

Condom Tips courtesy of the AIDS Committee of Toronto

# Neologisms of endearment

*Nancy Tatham wonders what you call your partner when "lover" just doesn't say enough. The answer?*

# copsigolf

I've seen the winces, I've heard the complaints... heck, I've some doubts about the term "lover," myself. Some straights (and probably some gay men and lesbians, too... though not in my presence) have stated that they find the term "lover" uncomplimentary or even demeaning when used to describe their partner in life. So, what to do? Create a new word, of course. Create a word that encompasses the many (dare I say) roles of the loved one. Create copsigolf.

Lover, in modern usage, carries more physical/sexual meanings than any others; partner sounds as though the two of you have gone into business or sit opposite each other playing a never-ending bridge hand; companion conjures up visions of an attendant, or one who is there only to split gas costs; significant other is unwieldy

and fatuous; friend just does not go far enough... juggle them around a bit and if your co-vivant (not even in the running — too facetious) fits the bill, you have a copsigolf.

CO from companion, P from partner, SIG O from significant other (just for the fun of it and out of a necessity for vowels), L from lover and F from friend = copsigolf. The term was coined only recently in Kingston, Ontario, as I prepared to face a ruthless group of Human Sexuality students. The last class had grilled the gay and lesbian panelists on their usage of "lover;" and, all the while that I defended my stance, stating that as a lesbian defining her own life and lifestyle I ought to be able to define my own language, deep down inside this dyke I knew that I was not fully pleased with the term for which I was fighting.

In its pronunciation, copsigolf has its emphasis placed on the first syllable and the vowels are all soft. The beauty of the word is that straights cannot complain that we have "stolen another decent word from the English language" (!) and furthermore, that the word is not intended to be restricted to use within the gay/lesbian community. Husband/wife/spouse only manage to convey the fact that the person in question suffered through a too-long, too-costly, rice-flinging ceremony... they fail to define any of the (dare I again say) roles of said person. Copsigolf is a word full of pride and love for the person it describes, and it sounds rather charming, too.

Another feature of copsigolf is that it may appeal to the historically homophobic in society. The first syllable will soften the hearts of those hard-headed folks with authoritarian personalities, while the final syllable will score points with the sports-minded.

The originators of the term offer it to any and all persons who feel that the concept of copsigolf

has relevance in their relationship.  
Some usages:

- I'd like to introduce you to my copsigolf....'
- 'We've been copsigolfs for four years now....'
- 'I'm not ready to copsigolf; I just want to have fun...' \*

'We've been copsigolfs off and on for the past few months....' \*

\* It is to be stressed that copsigolf does not lend itself easily to use as a verb; however, do with it what you will.

Interpretations/definitions expected to arise from the introduction of the word copsigolf:

Coprophilia • said of a copsigolf adept at copping a feel

Copshop • an order given in a non-egalitarian relationship when Mother Hubbard's cupboard is bare

• used in explanation of a hefty Mastercard bill

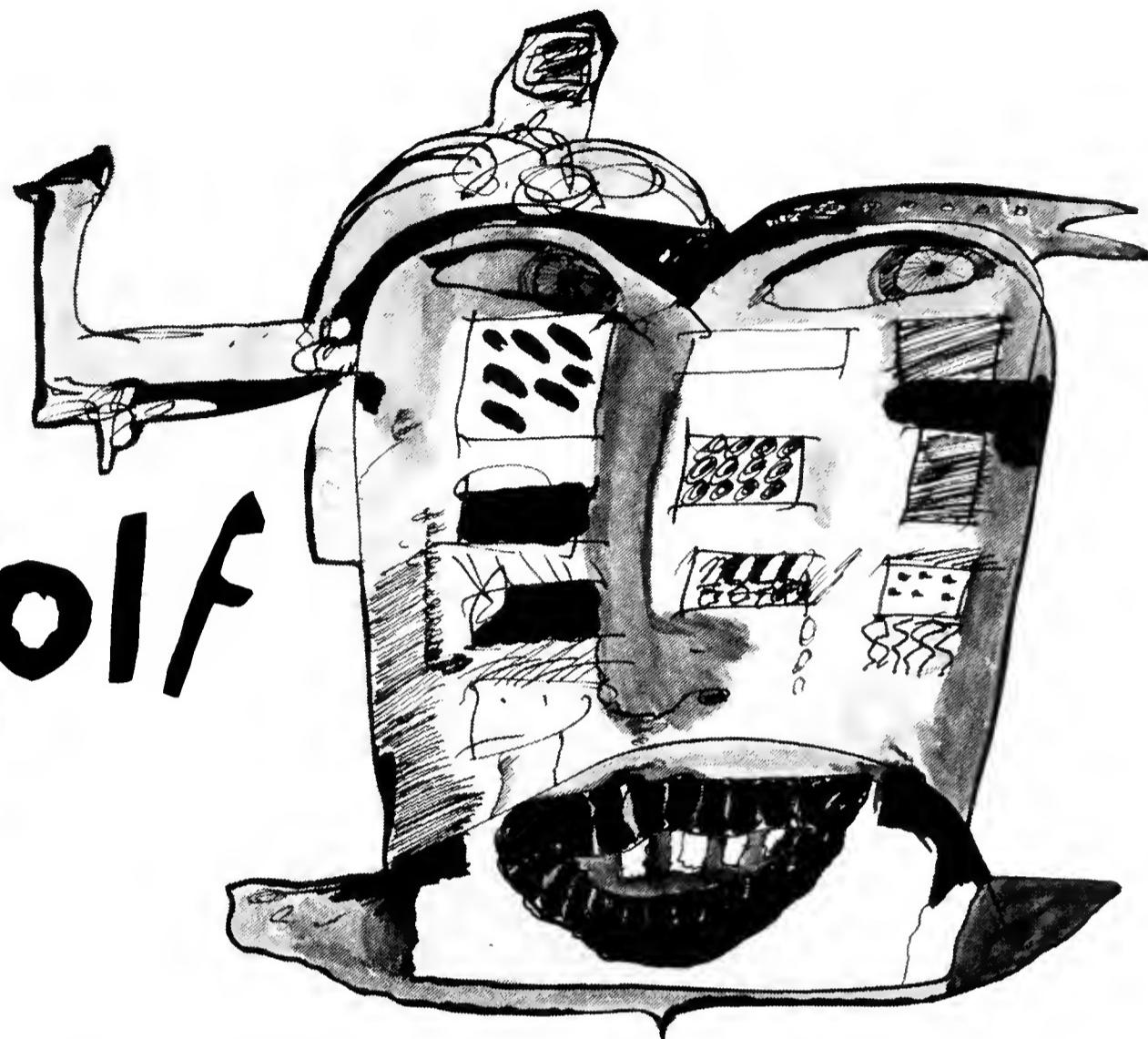
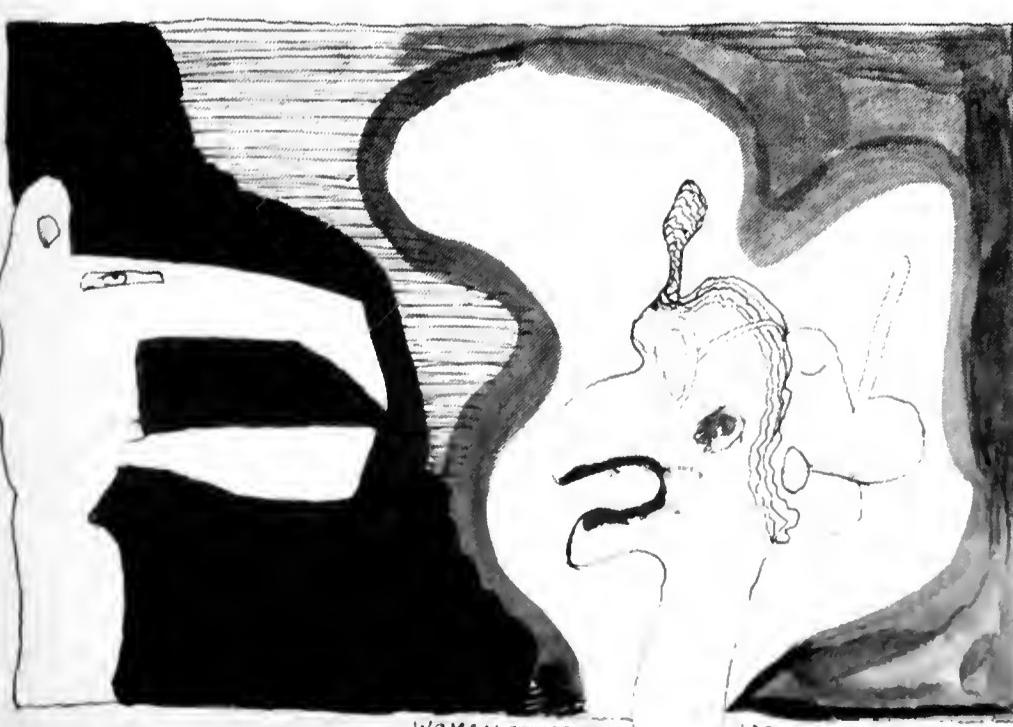
Copy • a diminutive, used as an endearment

• the excuse given when one's copsigolf has dashed to the lavatory

• used when one concedes an argument to one's copsigolf;

• an exclamation drawing attention to the fact that one's copsigolf is, in fact, literate.

Understandably, many will feel that copsigolf is an inadequate term because it connotes possession. Our humblest apologies to those people, but please bear in mind that in a society which is nine-tenths straight, possession is nine-tenths of the law — even in the law of neologisms. ●



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